Vrindavanastha Kashi Madathipathi Srimad Sudhindra Tirtha Swami Divya Charithra Satakam

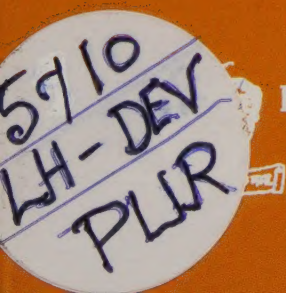




by

N. PURUSHOTHAMA MALLAYA

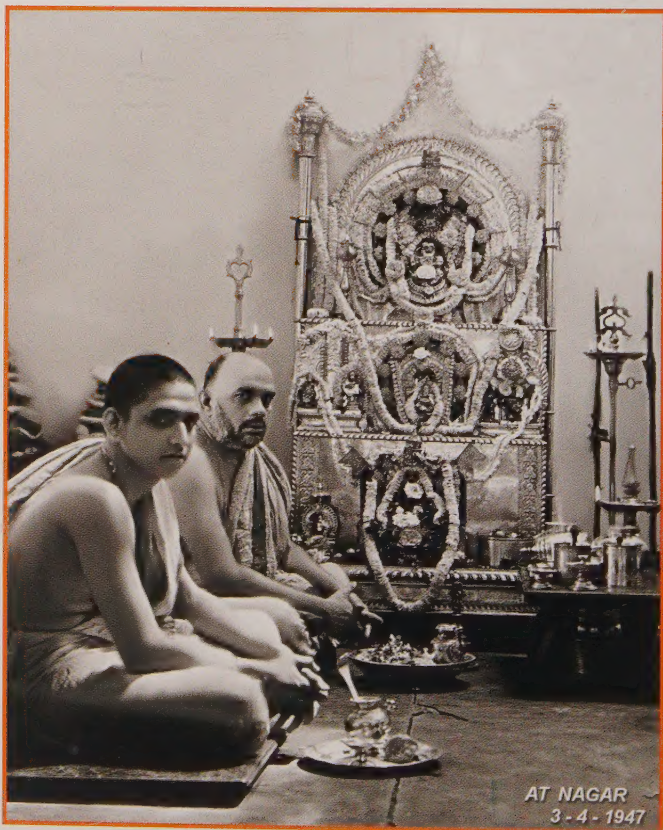
Padmasri Awardee



KONKANI BHASHA PRACHAR SABHA
KONKANI BHASHA BHAVAN
COCHIN - 682 002.



After purification bath in the Sylvan surroundings of
Shambavi river in Mulki - 1944



At Nagar 1947 Swami Srimad Sukriteendra Tirtha and
Sishya Swami Srimad Sudhindra Tirtha performing morning prayers



H.H. SHRIMAD SAMYAMINDRA TIRTHA SWAMI

MATADHIPATHI OF SHREE KASHI MATH SAMSTHAN, VARANASI

Camp : Tirumala Sri Kashi Math

Tirumala

Ref.: 1920

Date : 31.05.2017

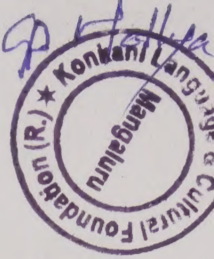
Blessings to our beloved disciple, N Purushotham Mallya, Secretary, Konkani Bhasha Prachar Sabha, Kochi with meditations of Lord Sri Narayana.

We are pleased to read your Vinantipatram dated 24.04.2017 requesting blessings towards publishing a book **"Vrundavanastha Kashi Madadhipathy Shrimad Sudhindra Tirtha Swami Divya Charitra Satakam"** and received Kanikyam of Rs 155/= by cash.

Shree VyasaRaghupathi is earnestly prayed for the success in your publication and thereby inculcate devotion towards Samsthan in readers and for the welfare and prosperity of you all.

Shreegandhaprasadakshatham is enclosed herewith, which accept and be blessed.

Swami



वृन्दावनस्त काशीमठाधिपति श्रीमद् सुधीन्द्रतीर्थ स्वामि दिव्यचरित्र शतकम्

बरोव्पि

एन्. पुरुषोत्तम मल्या

पद्मश्री भारतराष्ट्रपतीन प्रदान केलेले घेवपी

Vrindavanastha Kashi Madathipathi Srimad Sudhindra Tirtha Swami Divya Charithra Satakam

Poem in hundred verses in Konkani
with English translation
by

N. Purushothama Mallaya
Padmasri Awardee
Cochin



KONKANI BHASHA PRACHAR SABHA
KONKANI BHASHA BHAVAN
COCHIN - 682 002.

कोंकणी भाषा प्रचार सभा प्रकाशन् - ३५

वृन्दावनस्त काशीमठाधिपति श्रीमद् सुधीन्द्रतीर्थ स्वामि

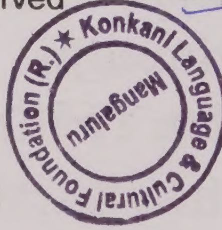
दिव्यचरित्र शतकम्

Vrindavanastha Kashi Madathipathi
Srimad Sudhindra Tirtha Swami Divya Charithra Satakam

Poem in 100 verses in Konkani with English Translation

Konkani Bhasha Prachar Sabha, Kochi - 2

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प्रस्थावना

वृन्दावनस्त काशीमठाधिपति श्रीमद् सुधीन्द्रतीर्थ स्वामि दिव्यचरित्र शतकम् असा ते एक काव्य वरैलेले हावें कोंकणी भाषेन शंबरि श्लोकयुक्त काव्य रुपान म्हणातातित शतकं इन्ग्रेजि भासेन भाषांन्तर केलेले अनेक जनांक कळचाक जाव्नु श्रीमद् सुधीन्द्रतीर्थ स्वम्याले जीवचरित्र। स्वामि ते असा विसावे पीठाधिपति काशीमठ परंपरेन्तु अनी अरांभिली ती परंपरा श्रीमद् विजयीन्द्र तीर्थ स्वामि कुंभकोण मठाचे स्वाम्यांथकून।

दिव्यचरित्र ते असा जीवचरित्र बरैलेले हावें कळेयता ते स्वामि सन्यासियां मर्दी व्होडले जाव्न असा।

स्वामि ते जन्मले इरणकुळमान्तु चोव्तो पुत्रु पूर्वाश्रमान्तुलो बपूस रामदास शेणायिलो अनी अव्सु द्रौपतीलो जाव्न। रामदास शेणायि आसिलो इरणकुळम् तिरुमल देवस्वं देवालयाचो पूर्व अधिकारि जाव्न। मार्च एकतीस दिवसा एक सासणौशि सोवीसा क्रिस्ताब्दान्तु तो जन्मलो। ताजी आव्सु सान्प्रायेरि चारि वर्ष प्रायि आस्तना दिवंगत जली अनी तका चोयताली जली मलगडि भयिणि शारदा बायिल ती रंग प्रभु कोचि टि. डि. हैस्कूळान्तु आसचो अध्यापक।

ताजे नाव असा सदाशिव शेणायि। ताजी मूजीबन्दन केले ताजे बप्सून इकरा वर्ष प्रायि अस्तना।

महाराजास् कोळेज् इरणकुळमान्तु इन्टरमीडियटान्तु शिकचे वेळारि तका काशीमठाधिपति श्रीमद् सुकृतीन्द्र तीर्थ स्वाम्यानि सन्यास दीक्षा दिव्चाक निर्णय केल्लो अनी मार्च चोवीसा दिवसा एकसासणौशि चोवचाळीस कृस्ताब्दान्तु

ताजे बप्पूले अनुमति मेळ्नु तका मुलकीन्तु सन्यासिदीक्षा महोत्सव चल्लौव्नु सन्यासि दीक्षा दिल्या अनी सुधीन्द्र तीर्थ म्होणु नाव दिले। सुकृतीन्द्र तीर्थ स्वाम्यानि शिष्याक शिक्षण दिव्चाक व्यावस्था केल्या बेङ्ळूरान्तु। सुधीन्द्र तीर्थ स्वमि शिकिले संस्कृत व्याकरण, निरुक्ता, छन्दस, ज्योतिष, ऐतरेय ब्राह्मण, अरण्यक, कलपा, शिक्षा, वेद, उपनिषद, मध्वाचार्याले सातिस ग्रन्थ अनी जयतीर्थाले सुधामंगलं नावाचे न्यायसुदा अनी शिकवण पूर्ण केल्या।

उपरान्ते गुरु स्वामि कोचि तिरुमलदेवस्वं देवालयान्तु येव्न रबिले शिष्यस्वामि समेत। त्या उपरान्ते स्वामि त्रिपूणितुरा रामाले समुदायाचे देवस्थानान्तु अयिले। कोचि महारायान स्वाम्याक कळेयले स्वाम्याले दर्शन मेळचाखतीरि। स्वाम्यानि महारायाक मेळचाक जाव्न व्यवस्था केली। महारायान स्वाम्यालागी सांगीले कोचिराय म्हळेल्यान ताणे कितेयि स्वाम्याक करचे असा वे म्होणु। स्वाम्यानि रायाक कळेयले कोचि तिरुमल देवस्वं देवळ चलोव्चाक सरकारान काडिले ते कोचि महाजनाक परत दीवका असा। रायु शीग्र देवळाचे चल्लौचे पध्दति तयार केल्या नन्तर अझा दितलो जलो देवालय कोचि तिरुमल देवस्वं महाजनाक दिव्चाक जाव्न। स्वाम्याक ते कळेयल्यान व्होडु संतोषु जलो। तांगेले गुरु वरदेन्द्र तीर्थ स्वाम्याले इच्छेक विरुध्द जाव्न सरकारान देवालय चलौव्चाक काडिले परत दिताति कोचि महाजनाक अशी संगून जल्या नन्तर स्वामि मुक्त जले चावियो देवस्थानाच्यो शिष्य स्वामि श्रीमद् सुधीन्द्र तीर्थ काशीमठाधिपति जल्या नन्तर स्वीकार कोर्नु कोचि महाजनाक देवस्थान चल्लौव्चाक दित्तले जले। नन्तर स्वाम्यानि अनेक देवालयं सन्दर्शन केले।

स्वाम्यानि दिकिले तिरुवितांकूराचे दक्षिण भागान्तु समुदायान्तुले जन तांगेल्या मातृ भाषा कोंकणी विसरे जाव्न आसिले अनी कोंकणी उलोव्चाक लजेताले। स्वाम्यानि कोंकणी भाषा प्रचार सभेन दिलेले मागणी स्वीकार कोर्नु औध्योगिक उध्धाडण कोंकणी भाषा प्रचार सभेले करतले जले। एकसासणौशि

सर्सस्ष्टि डिसबर एकतीसा दिवसा अयतारा करतले जले कोचि तिरमल देवस्वं देवस्थानाचे जाग्यारि अनी प्रख्यापन केले भाषेक मळतले गण्यता म्हळयारि सरकारालो औध्योगिक अंगीकार।

स्वाम्यानि दिलेले आशीर्वादान कोंकणी भाषा प्रचार सभा विजय पव्तले जले ताजे प्रयत्नान कोंकणी भाषा प्रख्यापन केले केरळ सरकारान एक आधिक भाष जाव्न शिकव्चाक दोनि प्रैमरी स्कूळान्तु कोचि तिरुमल देवस्वमाले अधीनान्तु आसचे देवनागरि लिपीन, प्रख्यापन केले कोंकणी उलोव्चे जन भाषा अल्पसंख्या भारत भरण घडणेन्तु तिसावे अनुछेदनान्तु सांगिल्य प्रकारि संरक्षण दिवप्, केन्द्र साहित्य अकदमीन नयि दिल्ली दिवप् जले अंगीकार कोंकणी एक स्वतंत्र साहित्य भाषा पुरस्कार दिवचे खतीरी अनी अंतिमेरि केन्द्र सरकारान भारत संविधानान्तुले आठवे वेळीरीन्तु एक देशीय भाषा जाव्न अंगीकृत केले असा।

कोचि मुनसिपल कोरपरेषणान मट्टांचेरि चेरळायि जंङषणान्तु आसूचे इकरा सेंट् जागो लीसाक कोंकणी भाषा प्रचार सभेक कोकणी भाषा भवन बन्दपाक दितले जले अनी स्वाम्यानि त्या जाग्यारि कोंकणी भाषा भवन बन्दपाक जाव्न भूमि पूजा करतले जले। ते कोंकणी भाषा भवन बन्दप् जल्या नन्तर एक सासणौशि आठ सत्तेरि कृस्ताब्द फेब्रवरि इकरा दिवसा उध्घाडन केले।

स्वाम्यानि भाग घेतिलो असा कोंकणी भाषा प्रचार सभेले रुप्या इत्सवा आघोषान्तु अनी सांगतले जले सभेले प्रयत्नान मेळतले असा कोंकणीक भारता चे संविधानान्तु अठवे वेळेरीन्तु स्थान अनी ते सफल जले।

माझेश्वर थकून तिरुवनन्दपुरम् मरेन वासु कोर्नु येव्चे गौडसारस्वत ब्राह्मण समुदायान्तु एकता हडचे खतीरि एक संघडना गौड सारस्वत ब्राह्मण

महासभा - केरळ नावान स्वामि परमाधिकारि जाव्न स्थापन केले अनी असा एन्. पुरुषोत्तम मल्या ताजो अध्यक्षु स्टेट कम्मिटीचो, स्वाम्यानि स्थापन केले कुलदेवता कोंपळक्स अंबलमेडेन्तु अनी सर्वै कुलदेवतांक मंदीर बन्दून कुलावींक थयि व्यवस्ता केली येवचाक अनी आराधन करचाक जाव्नु।

उपरान्ते स्वाम्यानि निर्णय केल्या एक देवालय वेदव्यासाक जाव्न बन्दपाक हरिध्वाराक गंगेचे तीरारि भूमि घेतिलि सादुबेला जाग्यारि अनी वेदव्यासाक जाव्न निर्माण केले देवळ अनी प्रतिष्टा केल्या वेदव्यासाक अनी सकल विग्रह शुकमुनी आसचे अनी चारि कोंणारि जाव्न ऋगवेदाचो प्रचारक पैलु, यजुरवेदाचो प्रचारकु वैशापायनु, सामवेदाचो प्रचारक जैमिनी अनी अथर्व वेदाचो प्रचारकु सुमन्तु मुनियांक प्रतिष्टा कोर्नु नित्य आराधन करताति। वेदव्यास म्हळेले नावाक अर्थवत जाव्न आसिले ऋषीयांक आधार जाव्न ऋगवेद, यजुरवेद, सामवेद, अथर्वणवेद देवळ बन्दिले असा। ते सांगचाक एकच देवळ वेदव्यास म्हळेले नावाक अर्थवत जाव्न आस्तिले, “विव्यास वेदान् यस्मात्स तस्माद् व्यास इति स्मृतः”।

नन्तर स्वाम्यानि आरंबीली भोव्डी अनी दिकिले कलपीन्तु एक बोर्ड बरैलेले हंगा असा व्यासु जन्मलोः। जन थयि आसचे अपरिषकृत काठाळ अनी कोणीयि अयलेना एक स्मारक देवळ बन्दपाक व्यासाक जाव्न। जल्यारि असा स्मारक बन्दिले अनेक व्यक्तींक जाव्न वेदव्यासाक बरैलेलो महाभारत, आष पुराण, प्रह्मसूत्र उपनिषद् वेदाक चारि जाव्न विभाग केलेल्याक ना एक स्मारक मन्दीर। व्यास तरी ना भारत ना जता कित्याक म्हळ्यारि इन्डयेचे संविधानान्तु सांगिले असा इन्डया म्हळ्यारि भारत म्होणु। देखून चारि कोटि रुपया खरचु कोर्नु एक देवळ बाल वेदव्यासाक अम्मा सत्यवतीले होंटीन्तु बसलोलो जाव्न बन्दून प्रतिष्ट केल्या असा अनी एक काशिमठ स्थापन केले असा अनेक संन्यासियो मठादिपतियो असून कोणीय मुकारि आयिलेना एक

स्मारक मंदीर बन्दचाक बालवेदव्यासाक जाव्न कल्पीन्तु अनी ते सुधीन्द्र तीर्थ स्वम्यानि स्मारक मंदीर निर्माण केलेल्यान सांगचाक असा संन्यास्या मर्दी स्वामि व्होडले असा देखून ये दिव्यचरित्र शतकम् हावे बरैलेले सुधीन्द्र तीर्थ स्वाम्याले हर एक व्यक्तीन वचूचे असा। स्वाम्यानि बि. कोम्. परवूर शिखचो उमेश मलन् हंका चल्लैलेले एक समारंभान्तु हरिध्वारान्तु सन्यसि दीक्षा दीव्नु संम्यमीन्द्र तीर्थ म्होणु नाव दीव्नु पट्टशिष्य केल्या अनी अतं स्वाम्यालि मुक्ति जलेल्यान मठाधिपति जाव्न असा।

स्वामि हरिध्वारान्तु व्यासाश्रमान्तु मुक्ति जलेले वेदव्यासाले देवळालगी जाव्न असा। देह ते स्थापन केले वृन्दावन्स्त जाव्न अनी देवळ बन्दिल्या असा काशीमठाधिपति श्रीमद् संयमीन्द्र तीर्थ स्वाम्यानि प्रतिष्ट केल्या असा दोनसास सतेरा कृस्ताब्द जेनवरि एकाक। अतं स्वाम्याक हनुमन्ताले रूपान आराधना करतातित असा। वेदव्यास असा चिरंजीवि अनी हनुमन्तूयि असा चिरंजीवि। तशी स्वामि सुधीन्द्रतीर्थ तांका हनुमन्त रूपान आराधन करतातित आसिन्यान चिरंजीवि जाव्न असा तशि आसचे देवळ भारतान्तु दुर्लभ वेदव्यासालगीचि जाव्न आराधन करचे।

हावे अतंमरेन चौदा शतकं कोंकणीन बरैलेले असा अनी अतंचे ह्ये पनेराचे शतकम् असा। शतकम् म्हळ्यारि खंचेयि एक विषयाक पूर्ण रूपान विवरण करचे काव्य रूपान अनी ते बरैलेले असा संस्कृतान्तु। कवि ते शतकं बरैलेले असा भरतृहरि, अमरु, भल्लटा, बाणा, मयूरा, जगनाथ पण्डित, जयदेवा अनी असा इतर कवियो अनी ते परंपरा आदुनिक जाव्न संस्कृतान्तु बरैलेले असा। हावे कोंकणी साहित्यान्तु शतकम् म्हळेले आसचे काव्य बरोव्चि पध्दति हाडिल्या असा। हाव ह्या पन्नेराचे शतकम् दिव्यतरित्र श्रीमद् सुधीन्द्रतीर्थ स्वाम्याक समर्पण कर्ता वृन्दावनस्त स्वामि सुधीन्द्रतीर्थ स्वाम्याले दिव्य कमल चरणाचेरि आराधन कोर्नु येव्चे हनुमन्त रूपान जाव्न असचे स्वाम्यले अनुग्रहाक।

मेळ्या असा मका पूज्यपाद श्रीमद् संयमीन्द्र तीर्थ स्वामि काशीमठाधिपति बनारस्, तानी दिलेले रायसपत्र प्रसिध्दीकरण करचे पुस्तका पासून दोनसास सतेरा कृस्तब्द मे मास एकतिसा दिवसा ते अशी बरैलेले असा "श्री व्यासरघुपतिल्गी एकाग्रतेन प्रार्थना केली विजय मेळचाक तुगेले प्रसिध्दिकरणाक अनी तजान वाचप्याक चित्ताकर्णित हृदयस्पृश भक्ति हडतली संस्थानाचेरि अनी श्रेयस समृध्दि तुंक सर्वाकयि जाव्न।"

असा हांव उदारमनाचो जाव्नु कोण ते व्हडले मनाचे परोपकारि मनीस आयिले मुकारि देणे दिव्चाक जाव्न मुद्रण अनी प्रसिध्दिकरणाक "वृन्दावनस्त काशीमठाधिपति श्रीमद् सुधीन्द्रतीर्थस्वामि दिव्य चरित्र शतकं" तांगेले ते नावं मुद्रण केले असा वेगळे जाव्नु अन्यत्र ह्या पुस्तकान्तु।

PREFACE

(The translation of the "Prasthavana" into English from the original written in Konkani)

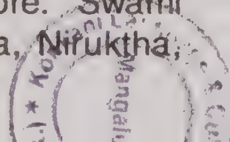
"Vrindavanstha Kashi Madhadipathi Srimad Sudhindra Tirtha Swami Divya Charitra Satakam, is a poem written by me in Konkani language in 100 verses called Satakam with English translation in order to make it known to many a person on the Life History of H. H. Srimad Sudhindra Tirtha Swami the 20th Peetadhipathi in the lineage of Kashi Math Samsthan which has its start from Srimad Vijayeendra Tirtha Swami of Kumbakonam Math.

The Divya Charithram, the Life history written by me makes it known that Swamiji is a "Sanyasin great among Ascetics".

Swamiji had his birth at Ernakulam as the fourth son of Poorvashram father Ramdas Shenoy and Smt. Draupathi Ramdas Shenoy was the former Adhikari of Ernakulam Thirumala Devaswom Temple. Born on 31st March 1926 at Ernakulam he lost his mother at the young age of 4 and looked after by his eldest sister Sarada wife of Ranga Prabhu Teacher in the T. D. High School, Cochin. He was named Sadasiva Shenoy. Munjibhandam ceremony was performed to him by his father at the age of 11.

While he was studying at Intermediate at Maharaja's College, Ernakulam, H. H. Srimad Sukriteendra Tirtha Swami of Sri Kashi Math Samsthan selected Sadasiva Shenoy to initiate him into sanyas and on 24th March 1944 with the permission of his father initiated him into Sanyas at a function conducted at Mulki and named him Sreemad Sudheendra Tirtha Swami.

Guru Sukriteendra Tirtha made arrangement for studies to Sishya Swami Sudheendra Tirtha at Bangalore. Swami Sudheendra Tirtha studied Sanskrit, Vyakarana, Niruktha,



Chandas, Jyothisha, Aitereya Brahmana, Aranyaka, Kalpa, Siksha, Veda, Upanishad, Madhvacharyas 37 granthas and Jaya Tirtha's Sudhamangalam called Nyasasudha and thereby completed studies.

Later Guru Swami made camp at Cochin Thirumala Devaswom Temple with Sishya Swami. Afterwards Swamiji went over Tripunithura Rama Temple belonging to the community. The Maharaja of Cochin made it known to Swamiji to get darshan of Swamiji. Swamiji made arrangements for meeting the Maharaja. Maharaja made it known to Swamiji as Raja of Cochin had he to do anything to Swamiji? Swamiji made it known to the Raja of Cochin that the management of Cochin Thirumala Devaswom Temple taken over by the Government should be returned to the Mahajanam of Cochin Thirumala Devaswom. Raja agreed and immediately after preparing the scheme for management of the temple by the Mahajanam, issued order for handing over the management of Cochin Thirumala Devaswom to the Mahajanams of Cochin. Swamiji was highly pleased on knowing that the management which was taken over by Government against the wishes of his Guru Varadendra Tirtha Swami is going to be handed over to Cochin Mahajanams and so saying Swamiji attained Mukthi. Keys of the temple were received by Sishya Swami from the Government, who became the Madhadhipathi of Sri Kashi Math Samsthan and handed over the keys to Mahajanams of Cochin Thirumala Devaswom for management.

Later Swami made visits many a temple. It was found that in the southern area of Travancore many people belonging to G. S. B. Community forgot their mother tongue Konkani and used to feel ashamed to speak Konkani. Swamiji at the request made by Konkani Bhasha Prachar Sabha, Cochin performed the official inauguration of the Konkani Bhasha Prachar Sabha on 31st December 1966 on Sunday. Swamiji performed the official inauguration at the premises of T. D. Temple, Cochin and declared that the language Konkani will get "Ganyata" meaning official recognition to the language.

As blessed by the Swamiji Konkani Bhasha Prachar Sabha succeeded in its efforts getting the language declared as an additional language to be taught in two of the primary Schools run by Cochin Thirumala Devaswom at Cochin with Devanagari as its script, declaring Konkani speakers as a linguistic minority entitled to the protection guaranteed under Article 30 of the Indian Constitution, Sahitiya Akademi, New Delhi according recognition to Konkani as an independent literary language of India for awards and finally included Konkani in the 8th Schedule of the Indian Constitution by Government of India as one of the National languages of India.

The Corporation of Cochin leased out to the Sabha 11 cents of land at Cherlai junction Mattancherry, Cochin to build a Bhavan for Konkani and Swamiji performed the Bhoomi Puja at the site for the construction of Bhavan for Konkani. The Bhavan after construction was declared open on 11th February 1978. Swamiji took part at the Silver Jubilee celebration of the Sabha and said that the efforts of the Sabha will result in Konkani getting a place in the 8th Schedule of the Indian Constitution and that has been materialized.

In order to bring unity among the Gowda Saraswath Brahmin Community residing in Kerala from Manjeshwar to Thiruvananthapuram an organization under the name Gowda Saraswatha Brahmana Maha Sabha, Kerala was formed with Swamiji as the Paramadhikari and N. Purushothama Mallaya as President of the State Committee nominated by the Swamiji. Aslo Swamiji built Kuladevata Temple Complex at Ambalamedu and all Kuladevatas were installed in the temples built there and made arrangements for Kulavis to come over there and do worship.

Swamiji later decided to build a temple for Veda Vyasa at the banks of river Ganga at Haridwar. Land was purchased at Sadubela and a temple dedicated to Veda Vyasa was constructed. Pratista was done to Veda Vyasa and sitting underneath the Image of Veda Vyasa, Suka muni is installed,

On four sides propagators of Rig Veda Pailu, Yajurveda Vysampayana, Samaveda Jaimuni and Atharva Veda Sumantu were installed and daily poojas are conducted. As the temple constructed is true to the name of Veda Vyasa with rishis representing Rig Veda, Yajur Veda, Sama Veda and Atharvana Veda it is the only temple dedicated to Veda Vyasa true to the name Veda Vyasa "Vivyasa Vedan Yasmath Saha Thasmath Vyasa Eti Smrita"

Later Swamiji made a tour and found at Kalpi a board written "Here Vyasa was born". The people living there were uncivilized and nomades and none came forward to build a memorial temple to Vyasa there. When memorials were raised to many a personality Veda Vyasa who wrote Mahabharata, 18 Puranas, Upanishadas, Brahmasutra and classifying Vedas into four, a memorial is not built. If Veda Vyasa is removed there is no Bharat as India is named in the Constitution as Bharat. So spending 4 crores of rupees a temple for Bala Veda Vyasa sitting at the lap of his mother Satyavati a temple was constructed and Pratista was done and a Math was also built. Many a sanyasin Madadipathis did not come forward to raise a memorial temple to Bala Veda Vyasa and as it is Srimad Sudhindra Tirtha Swami who built the memorial temple to Bala Veda Vyasa at Kalpi, Swami Sudheendra Tirtha should be considered as great amongst ascetics. Hence this Divya Charita Satakam is written by me of Swami Sudhindra Tirtha is to be read by one and all.

Swamiji initiated one Umesh Mallen studying B. Com at North Paravur into Sanyasa at a function conducted at Haridwar and named him Samyamindra Tirtha Swami who has become Patta Sishya and now succeeded as Madhadipathi after attaining Mukthi by Srimad Sundhindra Tirtha Swami.

Swamiji who attained Mukthi nearby the temple of Veda Vyasa at Haridwar Vyasasram the body of Swamiji was interred nearby the temple of Veda Vyasa and a Vrindavan temple is built. An image of Hunaman is installed by H. H. Srimad Samyamindra Tirtha Swami, Madadhipathi at the Vrindavan

temple. Swamiji is now worshipped in the form of Hanuman. Veda Vyasa is Chiranjeevi and so also Human and thereby Swami Sundhindra Tirtha is now worshipped in the temple in the form of Hunuman who is Chiranjeevi. Such a temple is rare in Bharat as it is built nearby Veda Vyasa temple at Haridwar.

I have so far written 14 Satakams in Konkani. This is my 15th Satakam. Satakams are poems describing in full any one of the topics, in hundred verses and they are mostly written in Sanskrit language and the poets who wrote Satakams in Sanskrit are Bharatruhari, Amaru, Bhallata, Bana, Mayura, Jagannath Pandit,Jayadeva and others and made them immortal and that traditions of writing Satakams in Sanskrit in modern period is also continued. I have introduced this genre of writing Satakam in Konkani literature.

I do dedicate this 15th Satakam the "Divya Charitra of Swami Sudhindra Tirtha of Sri Kashi Math Samsthan" at the Lotus feet of the Vrindavanastha Swami Sudhindra Tirtha who is now worshipped in the form of Hanuman for blessings.

I have received from H. H. Srimad Samyamindra Tirtha Swami, Madhapathi of Sri Kashi Math Samsthan, Benaras, Rayasapathra dated 31-5-2017 towards publishing the book which states that "Shree Vyasa Raghupathy is earnestly prayed for the success in your publication thereby inculcate devotion towards samsthan in readers and for the welfare and prosperity to you all."

I am greatful to those noble minded Philanthropists who came forward contributing their mite for printing and publishing this Divya Charitra of Vrindavanastha Swami Sudhindra Tirtha of Sri Kashi Math Samsthan. Their names are printed and published separately elsewhere in the book.

“वृन्दावनस्त काशीमठाधिपति श्रीमद् सुधीन्द्रतीर्थ स्वामि दिव्यचरित्र शतकम्”

श्रीमद्सुधीन्द्रतीर्थस्वामि काशीमठाधिपति विसावे पीठाधिपति ते शिष्य
काशीमठाधिपति श्रीमद्सुकृतीन्द्रतीर्थ स्वाम्याले जाव्न असा।
शिष्य स्वीकार काडिले मे चोवीसा दिवसा कृस्ताब्द एकसासाणौशि
चोवचाळीसाक जाव्न असा ॥१॥

पूर्व आश्रमान्तुले रामदासशेणेंयि अनी द्रौपतीलो चोव्तो पुत्रु जाव्न जनमलो असा।
नाव ताजे सदाशिवशेणायि प्रायि चारि वर्षाचेरि आव्सु दिवंगत जली असा ॥२॥

तका मल्गडि भयणि शारदा बायिल रंगप्रभूलि टि. डि. हैस्कूळ
अध्यापकालि पोसतली जाव्न।
घर ते कोंचि चेरळायि दक्षिण पूर्वेक पर्व्यागूडा लगि आसिले जाव्न ॥३॥

तो शिकतलो जलो विध्याभ्यास सेन्टआलबरट् हैस्कूळ इरणाकुळमान्तु
अनी त्या नन्तर प्रवेशन गेतिलो जाव्न।
शिकचाक इन्टरमीडियेट इरणाकुळमान्तु महाराजास कोळेजन्तु अनी मेळे
असा आदुनिक विध्याभ्यास कोळेजा समान जाव्न ॥४॥

सदाशिवशेणेंयि तका उपनयन केले असा ताजे बपूस रामदासशेणेंयिन
इकरा वर्ष प्रायि जाव्न आसिलो।
करतलो जलो सन्ध्यावन्दन देवापूजा निर्देशान बपूस रामदासशेणेंयिले
इरणकुळम् तिरुमलदेवस्वं पूर्व अधिकारि जाव्न आसिलो ॥५॥

तो दिस दीस देवालयान्तु वत्तालो जलो देवालयान्तु आराधनेक जाव्न अनी भजन अयकप् आसिलो रात्रीचे वेळारि देवळान्तु।
श्रीमद् सुकृतीन्द्रतीर्थस्वामि शिष्य कडचान्तु निर्णय काडिलो तो असूका "सुदीहि" चाङ बुध्दि आसिलो जाव्न गुरुले इच्छा अनुसरणान्तु ॥६॥

तका आष पर्ष प्रयि जल्या वेळारि स्वाम्यानि त्या सदाशिवशेणेयिक पळेयतले जले, अनी अनुमति मेळ्या नन्तर ताजे बपसूले।
तका सन्यासि दीक्षा दिले चोवीसा दिवसा मे एकसासणौशिचोवचाळीस कृस्ताब्दान्तु सांबवी नदी तीरारि अनी नाव सुधीन्द्रतीर्थ म्होणु दिले ॥७॥

शिष्य स्वीकार केलेले कार्यक्रम मुलकीन्तु वेंकटरमण देवस्थानान्तु चलैले जाव्न असा।
त्या पर्षाचो चातुरमास सुकृतीन्द्रतीर्थस्वामि अनी सुधीन्द्रतीर्थ स्वामियानीयि आचरण केले असा ॥८॥

सुकृतीन्द्रतीर्थस्वाम्यानि शिष्य सुधीन्द्रतीर्थ स्वाम्याक दिताले शिकचाक बेंङ्ळूरान्तु प्रतिमास पैशि रुपया शिकवणे खरचाक भाडे अनी इतर खरचाक जाव्न आसिले।
सुधीन्द्रतीर्थ स्वामि शिकतले जले व्याकरण, ऐतरेयब्राह्मण, अरण्यक, वेद, जोतिष, शिक्षा, कलपा, निरुक्त, छन्दस्, मध्वचार्याले सातीस ग्रन्थ सुधामंगल जयतीर्थाले ॥९॥

शिकवण पूर्ण जलेल्यान स्वामि जले शिकवणेन्तु अतीव श्रेष्ट वरदेन्द्रतीर्थस्वाम्या मणकि आसिल्या त्या स्वाम्याक वोडलो बुध्दिग्रह्य आसिले शिष्य असूका म्हळेले।

गुरुयि शिष्ययि वत्तले जले दर्शनाक अनेक स्थल सुकृतीन्द्रतीर्थस्वामि संतुष्ट तले तांचे शिष्य जले प्रभाषण दिवपि मनाक प्रभाव दिव्पि म्हळेले ॥१०॥

सुकृतीन्द्रतीर्थस्वाम्याक कोंचिचे तिरुमलदेवस्वं देवालयान्तु सरकाराले नियन्त्रणान्तु आसिले कोचिचे महाजनानि स्वाम्याक देवालय दर्शन घेव्पाक विनन्ति देलेले सरकारालि अनुमति मेळतले जले।
स्वामि शिष्य समेत कोचीन्तु आयिले कोचि मट्टांचेरि पळयन्नूरभगवति देवालयाचे गोपुरान्तुल्यान दोनि पल्लक्यंन्तु गुरु शिष्य बसून आनवातलान्तुल्यान पालस रोडारि अयिले ॥११॥

स्वामि अनी शिष्य सुधीन्द्रतीर्थस्वामि पालस रोडान्तुल्यान वाध्य घोषान पल्लक्यान्तु बेसून तिरुमल देवस्वं उदन्तेचे गोपुरान्तुल्यान देवालयान्तु पवले।
स्वाम्यानि मठान्तुले आराध्य देवु व्यास रघुपतीक अग्रशाळेन्तु पूजा ग्रहान्तु बसैले अनी पूजा भिक्षा कोर्नु येतले जले ॥१२॥

स्वामि शिष्य समेत वत्तले जले त्रिपूणितुरान्तु थयि आसचे समुदायान आराधन कोर्नु येव्चे देवालय रामाले।
कोचि रायु परिक्षिततंबुरानान कळेयले स्वाम्याले दर्शन घेव्चे विषयान्तु स्वाम्यानि रायाक दिकचाक व्यवस्ता करतले जले ॥१३॥

रायान स्वाम्यालि भेट गेव्नु रायु परीक्षिततंबुरान स्वाम्याक कळेयतलो जलो कोचि रायु म्हळेन्यान ताणे कसलेयि स्वाम्याक करचे आसवे? म्होणु।
स्वाम्यानि मनान्तुलो इच्छा रायाक कळेयले कोचि सरकारान एकसासणौशिबारा कृस्ताब्दान्तु कडिले ते कोचि तिरुमलदेवस्वं कोचि महाजनाक परत दीव्का म्हेणु ॥१४॥

शिष्य स्वामि सुधीन्द्रतीर्थस्वामि रायालगी संस्कृत भाषेन भाषण केले अनी रायाक ते अतीव संतोषाक कारण जले ।
कोचि रायान अनुकूल जाव्न जवाब दिली अनी सांगिले देवळ चलौव्चे व्यवस्तेचे पध्दति तयार कोरूक सांगिले ॥१५॥

कोचितिरुमलदेवस्वं चलौचि पध्दति तयार केल्या नन्तर कोचिरायान देवळ कोचिमहाजनांक परत दिवचे सरकाराले आज्ञा करप जले।
कोचि राज्य त्या नन्तर केन्द्र सरकाराले निरदेशान कोचि राज्य तिरुवितांकूर राज्यान्तु मेळनु तिरुकोचि राज्य जले ॥१६॥

स्वाम्याक अतीव संतोषु जलो अनी संगतले जले किते तांगेले गुरून इच्छिले देवळ चलौचे परत मेळचाक कोचिमहाजनांक ते सफन जले।
ते सांगिल्या नन्तर स्वामि मुक्त जले शिष्य सुधीन्द्रतीर्थस्वामि मठाधिपति जले अनी चावी सरकारा थकून स्वीकार कोर्नु कोचिमहाजनांक दितले जले ॥१७॥

स्वाम्याले शरीर देवालया लगी पुर्वेक यज्ञ कोर्नु आयिले भूमिन्तु स्थापन केले वृन्दावन देवळ निर्माण केले।
अनी हनुमन्ताले शिले विग्रह प्रतिष्टा केली अनी पूजा आरंबिले स्वाम्याक आशक्ति नातिले हनुमन्तु रूपान आसिले ॥१८॥

स्वाम्यानि त्या उपरान्ते दर्शन घेतिले अनेक देवालय गौडसारस्वतब्राह्मणांगेले स्वाम्यानि दिकिले दक्षिणेचे यात्रेन्तु अंबलपुळा, कोळंचेरि, कायंकुळम्, कोल्लम् इत्यादि प्रदेशान्तु आसचे।
जन थंयि मलयाळम् उलैताति अनेक जन कोंकणी विसरले उल्लोचे सर्वे मलयाळम् असा धैर्य ना कोंकणी उलोव्याक उलैल्यारि असा हसचे ॥१९॥

कोंकणी उलैल्यारि असा शंबरीन्तु साटि सतरि शब्द मलयाळम् जाव्न असा
देखून जन कोंकणी उलौव्चाक लजेयताले।
इरणाकुळमान्तु उलौव्चे असा मलयाळम् तरि उलैता जल्यारि उलौव्चाक
कष्ट पडताले कोंकणी शब्द मेळचाक कठिन आसिले ॥२०॥

तशि आसिल्या त्या परिस्थितीन्तु भारत सरकारान एकसासणौशिएकपन्नास
कृस्ताब्दाचे लोक संख्यागणनान्तु एकसासणौशिचौपन कृस्ताब्दान्तु
प्रकाशित केलेल्यान्तु सांगिले कोंकणी मरठीचि पोटभास म्होणु।
कोणीय ना लोकसंख्यापरिगणना प्रकाशित केलेले विरुध्द करचाक
पुरुषोत्तममल्यान अतोंचो सचिव कोंकणीभाषाप्रचारसभा, अध्यक्षु
गौडसारस्वतब्राह्मणमहासभेचो सुधीन्द्रतीर्थस्वाम्यानि नियुक्त केलेल्रे बरैले
स्वतंत्रभास म्होणु ॥२१॥

त्या कालाक गोंय फिरंग्याले अधीनान्तु आसले कोंणीय येना जले
सरकाराले लोक परिगणनाचे प्रख्यापनाक बोरोव्चे विरध्द जाव्न।
हिन्दु लोक थंयचे सांगतले जले मराठि म्हेणु कृस्थमाचे पोरतुगीस
मिश्रभास, कोंकणीकना जले कसलेयि स्थान जाव्न ॥२२॥

पुरुषोत्तममल्यान बरैलेल्याक विरुध्द कोणीय बरैलेले ना देखून
लोकपरिगणना कमीषणाचो भाषाविज्ञानि पुरुषोत्तममल्याक मेळनु सांगिले
कर्ता तात्कालिक प्रख्यापन कोंकणी स्वतंत्रभास जाव्न।
भाषाविज्ञानि सांगतलो जलो कोणीय विरुध्द केल्यारि तांका जवाब दीव्का
स्वतंत्रभास जाव्न स्थापन कोर्का तयार केले प्रबन्द सत्यावस्ता कोंकणीचे
जाव्न ॥२३॥

वाचिले ते प्रबन्द केरळाविश्वविध्यालय लिंगिस्टिकस्टडीस सरकुळ,
इरणाकुळम् प्रसिध्दिकरण केले अनी त्या प्रबन्दाचि प्रसिध्दिकरण
काशीमठाधिपति सुधीन्द्रतीर्थस्वाम्याक धाडिले असा।
ताजेरि डॉ. सि. पि. रामस्वामिअय्यर उपकुलगुरु
अन्नामलैयिविश्वविध्यालय, डॉ. मीनाक्षिसुन्दरम् मधुरेविश्वविध्यालय
उपकुलगुरु, डॉ. साम्युल मत्तायि उपकुलगुरु, केरळाविश्वविध्यालय तनी
कोंकणी स्वतंत्र भास म्होणु सांगिले असा ॥२४॥

सत्यावस्ता कोंकणीचे प्रचार करचाक जाव्न एक संस्था कोंकणीभाषा प्रचार
सभा नावान स्थापन केल्या अनी आरंभिले जूज् भाषे खतीरि जाव्न।
पुरुषोत्तममल्या स्वाम्याक दर्शन गेव्नु अनुग्रह मागिलो अनी विनन्ति केली
स्वाम्यानि औध्योगिक उध्घाडन् सभेचे करचाक स्वाम्यानि दिले सम्मत
दित्तले जाव्न ॥२५॥

एक सम्मेलन स्वाम्याले सानिध्यान्तु कोचितिरुमल्देवस्वं देवालया जाग्यारि
चलैले ते स्वाम्याले दिव्य हस्थानि एकसासणौशिससष्टि कृस्ताब्द एकतीस
डिसंबर अयतारा जाव्न असा।
तो दिवसु डिसंबर चौव्तौ अयतारा "कोंकणी दिनं" म्होमु वर्षानिवर्ष
आचरण करताति "गौडसारस्वत ब्राह्मण महासभा केरळ" केरळान्तुले सर्वै
ग्राम सभा आघोषु कोर्नु येताति असा ॥२६॥

स्वामि "कोंकणी भाषा प्रचार सभेचे" उध्घाडना प्रवचनान्तु सांगतले जले
"कोंकणी भाषा प्रचार सभेचे" एक औपचारिक उध्घाडन जाव्का
कोंकणीचे अक्षरावली उध्घाडन् कोर्का असा।
अनी अमगेल्या समाजाचे गोविन्दशेणेयि केन्द्रसरकाराले मेळेले मर्याद तंन्तु
संतोषु प्रगट कोरका योग्य सन्मान कोरका म्हळेले असा ॥२७॥

तशि उध्देश दवरून सभा उघ्घाडन् करचे तसले कार्यक्रम केल्या अनी त्या कार्यक्रमाचे विषय सगटानियि आयकिल्या असा।
कोंकणीभाषा प्रचार म्हळ्यारि एदोळु ताचे प्रचार ना आसिले अशी म्होणु दकेयता अनी ताजे विषय अयिकिले असा ॥२८॥

कोंकणी भाषा प्रचार अशी म्हळ्यारि एदोळु ताचे प्रचार ना आसिलो म्होणु दकेयता प्रचार ना आसिलो भाषा उलोव्चे लज आसिलो।
मातृभाषा म्हळ्यारि अम्मान शिकोव्चि भाषा अनी उलोन्चि भाषा मातृ भाषा परक्यालगी भायर गेल्यारि उलोव्चाक लज दिसूचो एक काल आसिलो ॥२९॥

स्कूळान्तु अंगेली भाषा उलेयल्यारि परजाति निन्द करताले अमी मलयाळीन उलोव्चे थोकडेकडे अमगेल्या जातीन परस्पर मलयाळि उलोव्चे आसिले।
पंचचाळीस इसवीन्तु अमी बेङळूराक गेलेले वेळारि अमगेली जाति भारि थोडी आसिली त्या वेळारि अमगेले जनाक संकोचु आसिले ॥३०॥

मैसूराक आसिले स्वल्प लोकु कन्नडान्तु उलेयताले बेलगावान्तु कोंकणी उलेयताले स्वल्प लोकु अमगेली भाषा उलोव्चाक लज कोर्नु मराठि उलेयताति आसिले।
हका कारण कोण? भाषे प्रचार नत्तिले रबच्याक कारण अमगेले समाज अमागेले जन अमगेले जनानींचि ती भाषा सोडले जाव्न आसिले ॥३१॥

तका भाष न्हयि कारण जन कारण भाषा घडीन वाडलो ना खंचेयि भाषेंतु एक हजार वर्ष फूडे साहित्य ना आसिले।
पांच हजार वर्ष फूडे संस्कृतान्तु मात्र साहित्य आसिले बाकी खंचेयि भाषेन्तु ना साहित्य, जले कशी अभिमान आसिले मुकारि आयिले ॥३२॥

भाषे खतीरि कायि पुणि कोर्का अशी म्होणु उत्साहु अयलो साहित्य
करचाक प्रारंभु कोर्नु क्रमान साहित्य अभिवृध्दि जले असा।
अतं सांगचाक गेल्यारि पांचशें वर्ष म्होणु सांगूयात मराठीचो प्रारंभु जाव्न
साहित्य दृष्टीन दोनीचि की तिनीचि मुकार गेली असा ॥३३॥

मलयाळम् ताचे फूडे आसिले केरळान्तु ती तितली मुकारि वचे न्हयि जली
तशीच करनाटक तमिळ तेलुगु सग आसिली।
त्योवयि मुकारि तितली वचना जल्या कारण किते ताजे लोक काम करचे
ना जल्ले तशी भाषा मक्षी पडली ॥३४॥

मराठिक राजाश्रय मेळो असा भाषेन्तु प्रवीण लोकांनि साहित्य पूरायि
मराठीन्तु करचे म्होणु केले प्रत्येक विषयान्तु साहित्य निर्माण केले।
तशि जाव्न मराठि मुकारि अयली इत्याक मगल्यान वोचूका अंमका
आश्रमा फुडे पन्द्रा मिनिट अमगेले भाषेन् उलोव्चाक कष्ट पडताले ॥३५॥

उल्लैतना शंबरीन्तु पन्नास शब्द मलयाळि येताले अशी आसिले मागीर अमि
उलैले अयकूं म्हळ्ळेले खतीरि प्रारंभ केलो उलोव्चाक।
आजि अतं खचेयि भाषे शब्द घालनाति अमी अतं गर्व सांगचे न्हयि
अमका अंगेली भाष साध्य जता उलोव्चाक ॥३६॥

करनाटकान्तु एकि म्हणी असा “उगळि उगळि रोगा बोगळी बोगळी
रागा” भावार्थ कायि ना आशिले जाव्का म्होणु ढेंकु कडीलो।
ढेंकु काडून काडून वोंकि कडंली वोंकून वोंकून तका रोगु अयलो तका
रोगु ना अशिलो कशिकी तका रोगु आयलो ॥३७॥

तशीची होळूच होळूच आ..आ.. कोर्नु रागु बेता एक फंतां येवंचें न्हयि
तशीचि उलोवंका जल्यारि ताजेरी ध्यास असूका असा।
तीचि भाषा उलोवंका म्होणु आसका आसक्ति आसूका तीचि भाषा
उलोव्का म्होणु आसूका तशि तरि जल्यारि साध्य ते जत्तले असा ॥३८॥

एकलो कार्कळचो सोमनाथभट आसिलो तो चित्रापुर सारस्वत शेणापयचो
तो इंगलेडांतु तीस वर्ष राबून परत कारकळाक आयिलो असा।
त्या वेळारि ताणे अमगेली भाषा उलेयतना एकूय परको शब्द ना इंगलीष
शब्द येना तुळु उलेयतना तुळुचि असा ॥३९॥

तशीचि करनाटक उलेयताना बाकि खंर्चेयि शब्द येना इत्याक? तो तुतुलो
ध्यास दोवोर्नु कायिपुणी साहित्य बरेयताचि आसिलो असा।
ते देखून अमगेली भाषा उलोव्चाक जायना म्हळेले फटीची असा
उलोव्चाक साध्य असा भाषा सगटयि कशी वाटली असा ॥४०॥

संस्कृताचे आधार घेव्नु संस्कृताचे ग्रंथ वाचिल्ले पण्डित लोकानि साहित्य
निर्माण कोर्नु तशीचि अमगेल्या समाजांतु आसिले पाण्डित्य आसिले
पण्डित जव्नु।
साहित्य शिखिले चाङ संस्कृत लोकानि मुकारि येव्नु साहित्य निर्माण कोर्का
त्या वेळारि जता उत्तम आसिले तसले साहित्य कोरूक जाव्नु ॥४१॥

आमी एक विषय सांगचे कसले म्हळयारि बेंगळूर मैसूर डेल्ली खंयि
गेल्यारियि अमगेली भाषा निर्भय जाव्न उलौव्चाक अंका धैर्य असा।
फूडे उलेयिनायि आसिले, निन्द करताले आजी अमगेले भाषेक “गण्यता”
म्हळयारि तो संस्कृतशब्दु, योग्याले “रिकोगनिषन्” म्हणाय वे? गण्याता
मेळ्ळी असा ॥४२॥

तशी जाव्न आजि अमगेली भषा खंयि उलोव्चाक अमी भीनायि तशी
मुकारि येतली ही भाषा तंन्तु कायि संशयु ना असा।
आजि हंगा अमगेले ते मल्यान देलेले रिपोर्ट प्रकारान जले जल्यारि अमगेले
केरळान्तु बाकि सगळे भाषेन्तु अमगेली भाषेक संगचाक असा ॥४३॥

अमगेनी भाषा उलोव्चे लोक कडले जल्यारि तिनीचि भाषा अमगेली भाषा
व्होडी जाव्का म्हळ्यारि तका साहित्य निर्माण एक काम असा।
दुसरे सागटानी त्याचि भाषेन उलोव्चे अशी म्होणु आसका जले तंतुली
शब्द उलोव्का अशी उलेयतना न्हयि सभेरि उलोव्का जव्न असा ॥४४॥

अनी सग उलोंका जतना ती अप्याप वाडून येता आंगेल्या भाषे शब्द
घेव्का अमगेले भाषेंतु शब्द मेळना संस्कृत काडका असा।
संस्कृत शब्द उपयोग केल्यारि अमगेली भाषा वडतली भाषेक जीवनान्तु
प्राध्यान असा भाषा उलोव्चे लोक घडि भितेरि एक जता असा ॥४५॥

मन्न मनुष्याक व्होड अंगेल्या हृदयांतुले दुसर्यांक संगूका जल्यारि भाषा
जाव्का भाषेचो प्रभाव विशेष असा इंगलीष शिखिल्यारि इंगलीष
संस्कार येता।
तेंचि ते संस्कृत शिखिल्यारि भारताचे संस्कार कळता तशी अमगेली भाषे
तरि कळना दुसरे भाषे उलोव्चे तांगेले संस्कार अंका येता ॥४६॥

देखून भाषा प्राधान्य संस्कारा दृष्टीन कडिले जल्यारि व्होड एक असा
अमगेल्या भाषेन्तु एकेक कडेन प्रदेशिक जाव्न आसिले भेद असा।
अशि अस्स देखून साहित्य निर्माण करतल्यानि दोनि तीन भाषेचो शब्द
समझूका हंगा उलोव्चे मंगळूर गोयान्तु उलोव्चे शब्द कोळका असा ॥४७॥

हंगा उलोव्चे मंगळूर उलोव्चे गोयान्तु उलोव्चे हे सर्वै शब्द कोळका
साहित्य निर्माण कोर्नु जत्तरि त्या निबन्धु जलेल्या बरोव्का असा।
त्या नन्तर तंतु प्रादेशिक शब्द कसले अस्सति म्होणु वेंचून त्या शब्दाचेरि
टिप्पणी दिव्का उदाहरण "ब्यारि" म्हळयारि "व्यापारि" म्होणु असा ॥४८॥

तजान कोर्नु मंगळूरचे जनाक कोचीन्तु "ब्यारि" म्होणु म्हणतातति व्यापार
आसिलो जनांक अशी म्होणु कळतले तशी विषय "कनफयूशन"
करचे असा।
हंगा उलेयतना चमकीलो म्हळ्यारि जल्ले म्होणु मरण पड्लो मगळूराक चंकिलो
म्हळयारि कायि विरोधु ना हंगा गोल्लो म्हळयारि मरतले असा ॥४९॥

देखून सगटय व्यत्यासु असा तजान करतना कायि दोषु ना सर्वै शब्दयि
पर्याय रूपान घेव्का गोयान्तु शियळ्याक अडसर म्हणतातति असा।
मंगळूरान्तु शियळ्याक शियाळे म्हणतातति जल्यारि शियाळे जून जल्यारि
हंगा अडसर म्हणतातति मंगळूरान्तु तट्टी ते सर्वै शब्द एक कोर्का असा ॥५०॥

हे सर्वै शब्द अमी एक कोर्का अडसर म्हळयारि जून शियाळे पर्याय शब्द
तट्टी असी म्होणु बरौचे नष्ट ना असा।
दोनि शब्द चड जल्यारि भाषा व्होंडि जली तशीचि जेवंच्याक वचाक
म्हणतातति जेवणा वचाक म्हणतातति पूरायि शब्द अमगेले जाव्न असा ॥५१॥

अशी कोंकणी भाषा प्रचार सभा म्हळ्यारि हंगा मात्र न्हयि सगळ्या
कोंकणी भाषा उलोव्च्या ते जना खतीर असा।
कोंकणी शब्द पूरायि स्वीकारचे हंगा दिवली म्हणतायि मंगळूरान्तु दीवो
म्हणतायि हंगा दीवो म्हळ्यारि कायि पुणी "लेंप" असा ॥५२॥

तशीचि दिवो दिवली दोनीय दीव्याक म्हण्चे व्होड देवळांक देवळ म्हणचे सान देवळाक देवळी म्हण्चे मंगळूरान्तु देवळी म्हळ्यारि कळना असा। थंयि म्हणचे "गुडी" व्होड देवळाक देवस्थान म्हण्चे "वणती" अनी "पागार" म्हणुयि म्हणतातित पुरायि शब्द कोंकणीचे म्होणु स्वीकार कोरका असा ॥५३॥

तशि जल्यारि अमच्यान्तु एकता येवचाक असा सगटानि मेळनु भाषे प्रचारु कोर्चे अमगेले कर्तव्य देवान ते उत्तरोत्तर अभिवृध्दि कोर्का असा। तशि जाव्का म्होणु देवालगी प्रार्थना करताति अनी दोनीचे कसले म्हळयारि साहित्य वडोव्का म्हळे नवे मस्त वडोव्का अमगेलो अभिप्रायु असा ॥५४॥

अमगेलो अभिप्रायु कसलो म्हळ्यारि मुकरि कोंकणी भाषा बरयताना ताणे देवनागरि लिपि घाल्का दुसरि लिपीन न्हयि इत्याक ते संगतायि असा। इत्या म्हळ्यारि पाय धोर्का जल्यारि रायाले कोंकणी भायर आसिले प्यूणाले न्हाय आजि पुरायि भाषा जलेली संस्कृतभाषेचे पाय धोरका असा ॥५५॥

अमी देवा पाय धोर्का भुत्ता पाय धोरच्याक नज तशि अमी भाषे पाय धोर्का जल्यारि देवभाषे संस्कृताचे पाय धोर्क असा। अनी मुकारि कोंकणी बरेयतना देवनागरि लिपि वापुरका समाजाचि उत्तरोत्तर अभिवृध्दि जवो म्होणु सांगून अमी अमगेल्या देवालगी प्रार्थन करताति असा ॥५६॥

स्वाम्यानि भाषेचे प्रचाराक जाव्न दिलेले आझा अनुसरण जाव्न देवनागरि लिपिच्चे प्रचाराक प्रैमरि शाळेन्तु शिकोव्चाक संजवेळा शाळा स्थापित केले।

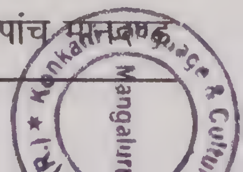
लिपिबोद, प्रारंब, परिचय, बूषण कोंकणी भाषा विभाग आरंबिले तांका शिकोव्चाक अध्यापिकांक नियक्त केले ते शिखिले परिक्षा दित्तले जले ॥५७॥

काशीमठाधिपति श्रीमद्सुधीन्द्रतीर्थस्वामि शाळा शिकोव्ची पळेयलि परीक्षेन्तु विजय जलेले विध्यार्थियांक इनाम स्वाम्याले दिव्य हस्थानि दिले स्वाम्यानि प्रभाषणान्तु संतोषु प्रकट केले।
नन्तर प्रचार सभेन केरळ सरकारालगी दिलेले मागणी स्वीकार कोर्नु कोंकणी देवनागरि लिपीन टि. डि. प्रैमरिशाळेन्तु अधिक भाषा जाव्न शिखोव्चाक अनुमति दिले ॥५८॥

स्वाम्यानि दिलेले आशीर्वाद म्होणु संगूयात मैसूरसरकारान कोंकणी स्वतंत्रभाषा मराठिचि उपभाषा न्हयि म्होणु महाजनकम्मीषनाक साक्ष्य दिव्चाक सांगिले पुरुषोत्तममल्यान साक्ष्य दिले। महाजन कम्मीषणरान् पुरुषोत्तममल्यान दिलेले मेंमराण्डं स्वीकार कोर्नु प्रख्यापन केले कोंकणी स्वतंत्र भाष असा मराठीचि उप भाष न्हयि म्होणु सांगिले ॥५९॥

नन्तर स्वाम्यन दिलेले अनुग्रहान "कोंकणी भाषा प्रचार सभेले" मागणीक अंगीकार कोर्नु कोंकणीभास उलोव्वे "इन्ड्यन कोन्स्टुट्यूषणान्तु" तिसावे अनुच्छेदनाक धोर्नु कोंकणीअल्पसंख्या विभाग जाव्न अंगीकार केले। तशी स्वाम्याले "डाँ पडियार मेमोरियल् होम्योपति मेडिकल् कोळेज्" चोटानिकरा, कोचि अनी कोचि तुरवूर "टि. डि. बेसिक ट्रेयिनिङ इन्स्टिट्यूषनाक" अल्पसंख्या विध्यालय जाव्न अंगीकार कोर्नु तांगेले यथेष्टित चल्लौचाक अनुमति दिले ॥६०॥

नन्तर स्वाम्याले दर्शन गेव्नु भाषे सेवनेतु विजय मेळचाक आशीर्वाद गेतिलो साहित्यअकाडमि, नयिदिल्लि कोंकणीचे अंगीकाराक पांच



पूर्ति कोरूक सांगिले।
पांच मानदण्ड पूर्णकोर्नु लिपि देवनागरि म्होणु साहित्य असिली स्वतंत्र म्होणु प्रबन्दाक धोर्नु भषा विज्ञानानि अंगीकार केल्लेले अकदमीक समर्पण केल्ले ॥६१॥

पूर्ति कलेले मानदणड परिगणन कोर्नु साहित्यअकदमीन कोंकणी एक स्वतंत्र साहित्य भास अवार्डा खतीरि अंगीकार दिले लिपी देवनागरि म्होणु निर्णयिले।
नन्तर गोयान्तु मराठि लोक अनी इतर प्रदेशान्तुले कोंकणी साहित्य सर्व विषयान्तु देवनागरीन पुस्तक निर्माण कोर्नु साहित्यअकदमीले पुरस्कार मेळतले जले ॥६२॥

स्वाम्यानि कोंकणी भाषेचे चिन्न पिंपळापान तंन्तु बरैलेले अक्षरं न क्षरति भाषेक नाशु ना म्हळेले प्रत्येक एक सदस्यान्तु दित्तले जले।
"कोंकणी भाषा प्रचार सभेली" मागणी स्वीकार कोर्नु कोचिकोरपरेषनान कोंकणी भाषेक एक भवन बन्दपाक कोचि चेरळायि जङ्षणान्तु इकरा सेन्ट भूमि लीसाक दित्तले जले ॥६३॥

स्वामि श्रीमद्सुघीन्द्रतीर्थ कोचिकोरपरेषनान दिलेले भूमिरि भूमिपुजा केली सेक्रटरी लगी सांगिले कोंकणीक भवन जायि, जवचे तं, जलेले तं सांगून प्रसाद दिले।
स्वामिजीन रायसपत्र "कोंकणी भाषा प्रचार सभेक" स्वाम्याले हस्ताक्षरान आसचे जाव्न जनानि कोकणी भाषा भवन निर्माण करचाक संभावना दीव्का म्होणु आसिले दित्तले जले ॥६४॥

"कोंकणी भाषा प्रचार सभेले" अभ्यर्थना मानून केरळा मुख्यमन्त्री सी. अचुत मेनोन तानी बुन्यादी फतोर दवरलो अनी बान्दप आरंभिले दंद

पूर्ण जले उध्घाडण कोरूक निर्णयिले।
ताजे उध्धाडण केरळ हैकोरट चीफजसटिस वि. पि. गोपालन नंभ्यार ताजे भरसि करनाटक हैकोर्ट निवृत चीफजसटिस ए. नारायण पै मेळनु एकसासणौशिआठसातरि फेब्रवरि इकरा दिवसा चलैले ॥६५॥

त्या दिवसा कोंकणी भाषेचे प्रथम ब्लोक प्रिन्ट देवनागरि “होरतस इन्डिकस मलबारिकस्” डच् गवर्णर वान् रिडस् प्रकाशित केलेले साक्ष्यपत्र रंगभट विमायकपंडित अपुभटान बरैलेले।
ते पुस्थक तिरीवनन्दपुरम् अविटम्तिरुनाळ लैब्ररीन्तुले प्रदर्शन केले स्वाम्याक संतोषु जलो प्रथम असिले ब्लोक्प्रिन्ट कोंकणीचे हिन्दि, मराठि, गुजरातीक न्हयि आसिले ॥६६॥

कोंकणीभाषाप्रचारसभेचे पांचवे वार्षिकोत्सव सुधीन्द्रतीर्थस्वाम्याले सानिद्यान्तु कोचि टि. डि. आडिटोरियमान्तु चलैले ते सात फेब्रवरि मासु एकसासणौशि बासत्तरि कृस्ताब्दान्तु आसिले।
सभेचे कलाकरानि जनाक दकोव्चाक एक कोंकणी नाटक “कर्णानि भक्ति अनी अर्जुनालि शक्ति” नावान खळैतले जले ते स्वाम्याले सानिध्यान्तु आसिले ॥६७॥

“कोंकणी भाषा प्रचार सभेचि” रुप्याउत्सव चलौचाक जाव्न अनुमति दिली स्वाम्याले मार्ग दर्शनान कोचि “तिरुमलदेव्स्वमान्तुले” जाग्यारि चलोव्चे निर्णय केले अनी कार्यक्रम तयार केले।
स्वामि रुप्याउत्सवान्तु अयिले एकसासणौशिबाणवि कृस्ताब्द जूण एकउणतीसा दिवसा कार्यक्रमान्तु स्वाम्यानि दिले भाषण “कोंकणी भाषा प्रचार सभेले” प्रयत्नानि कोंकणीक आठवे वळेरीन्तु स्थान मेळतले ॥६८॥

मणिपुरि नेपाळि कडचो निर्णयाक “कोंकणी भाषा प्रचार सभेन”
लोकसभा स्पीकराक बरैले कोंकणी विषयु स्पीकरान कळेयले सरकाराक
कडचाक नन्तर कोंकणीक स्थान मेळे असा।
स्वाम्याले प्रख्यापन केलेले पर्लिमेन्ट अयकतले ते आगस्ट वीसा दिवसा
एकसासणौशिबाणवि कृस्ताब्दान्तु कोंकणी अठवे वेळेरीन्तु अयली
स्वाम्याक संतोषु जले असा ॥६९॥

मठातुले आराध्य मूर्ति व्यसरघुपतिले एक देवळ गंकेतीररि साधुबेला
जाग्यरि निर्माण करचे थरायिले स्वाम्यानि थंयि जागो काणु देवालय
निर्माण केल्यां।
अनी त्या देवालयान्तु वेदव्यासु सकल शुकमुनि ऋगवेदाचे प्रचारक पैल
यजुरवेदाचो वैशंपायनु सामवेदाचो जैमिनि अथर्व वेदाचो सुमन्तु मेळनु
प्रतिष्टा केल्यां ॥७०॥

वेदव्यासाले देवळ एकचि असा म्होणु पत्रान्तु दिलेली वार्ताचेरि विमर्शन
आयिले व्यासाले देवळ अनेक असा देखून वार्ता दिलेली चुकूचि असा।
पुरुषोत्तममल्यान बरैले वेदव्यासु नावाक अर्थवत देवळ एकचि
“विव्यास वेदान् यस्मात्स तस्माद् व्यास इति स्मृतः” ना चुकिचि वार्ता
असा ॥७१॥

स्वामि प्रयाण कोर्नु कलपी पाव्नु थंयिचे जन काटाळा मण्कि असा एक
बोर्ड दिकिले हंगा व्यास जन्मलो असा म्होणु बरैलेले।
थंयि अनेक सन्यासि शंकराचार्य ते पळैले व्यासालेस्मारक निर्माणाक
दिसले ना त्या प्रदेशान्तु कोटि रूपया खोरुचु करचाक कोणीय ना
आसिले ॥७२॥

सुधीन्द्र तीर्थ स्वाम्याक दिसले महाभारत आष पुराण वेद प्रचारित केलोलो
उपनिषज ब्रह्मसूत्र बरैलोलो असा व्यासु भारताचो जोळचो "ज्ञानमय
प्रदीप" तका स्मारक कोरचे।
अंबेडकराक इतरांक स्मारक असा व्यासाक ना भारत म्हळेले नावान
इन्डयेक म्हणताति भारत देखून स्मारक कलपीन्तु बालव्यास मंदीर निर्माण
करचे ॥७३॥

स्वाम्यानि चारि कोटि रुपया खरचु कोर्नु मंदीर बन्दिले सत्यवतिले होंटीन्तु
बसलोलो बालवेदव्यासाले प्रतिष्ट केल्या।
पांच हजार वर्ष जाव्का जले व्यासाक एक स्मारक जाव्चाक जाव्न
सुधीन्द्रतीर्थस्वाम्यानि ते स्मारक केल्या ॥७४॥

स्वाम्याले निर्देशान परमगुरुस्वामि वरदेन्द्रतीर्थस्वाम्याले पुण्यतिथिचे शेंबर
वर्षाचे रथयात्रा कोचि कोत्तुवालदेवस्थाना थकून आरंबुन वालकेश्वर पाव्न
चारि दिवसाचे पुण्यतिथिमहोत्सव मठान्तु चमकेयलो।
गौडसारस्वतब्रह्मणमहासभा कोरळ अध्यक्षु पुरुषोत्तममल्यान
वरदेन्द्रतीर्थस्वाम्याले दिव्यचरित्र इंग्रेजीन बरौव्नु ते पुस्तक डेल्ही राजेन्द्रनगरान्तु
स्वाम्याले दिव्यहस्तानि प्रकाशित केले स्वाम्याक संतोषु जलो ॥७५॥

गौडसारस्वतब्राह्मण केरळान्तु मंदेश्वर थकून तिरुवनन्दपुरं मरेन वासु कोर्नु
येताति मलबार कोचि तिरुवितांकूर आसिले समाजाचे ऐक्यं हडचाक जाव्न
स्वाम्यानि निर्णयिले।
स्वाम्यानि एक समाजाचे संमेळन एरणाकुळमान्तु अपैले अनी प्रभाषणान्तु
सांगिले समाजाचे ऐक्य हडचाक एक महासमेळन कोळिकोडाक चलौचे
म्होणु निर्णय केले ॥७६॥

एकसासणौशिएकाशि ओक्टोबर एकतीस नवंबर एकाक पुरुषोत्तममल्या कणवीणर जाव्नु महासंमेळन् कोळिकोडान्तु चलैले केरळचे सर्वै प्रदेशान्तु आसचे शिष्य जनानि भागु गेत्तिलो।
स्वाम्यालगी मागणी केली स्वामि परमाधिकारि जाव्न समाजाचे उन्नतीक एक संगडना कोर्नु दीव्का स्वामियानि स्वीकार कोर्नु "गौड सारस्वत ब्रह्मण महासभा - केरळा" नावान स्थापन केले ॥७७॥

महासभा तीन मेखला केल्या उत्तर मध्यम दक्षिण शेंभरि गर जाव्न ग्रामसभा तशि दक्षिणेक सोवचाळीस मध्यम चोव्पन उत्तरेक बारा असा। जन्मु गेत्तिलो महासभेचो अंग, स्टेट कामिटि स्वाम्यानि नियुक्त करचे तीन मेखलेन्तु वैसप्रसिडेन्ट असा एकेक प्रदेशान्तु संयुक्तग्रामसभा स्थापन केले असा ॥७८॥

ग्रामसभेचे प्रवर्तनान समाजान्तु ऐक्य आयिले समूह प्रार्थना स्वाम्यानि दिलेले करताति असा धर्मरक्षण करताति शिबिर चलैतायि महिळाक जाव्न उपप्रदान असा।
नन्तर स्वाम्यानि समाजान्तु कुलदेवताचे जाग्रण हडले गोंया थकून आयिले कुलदेवताचे नाव विसरले भटाले नाव घेताति उज्ञा भटादेव़ती तशि असा ॥७९॥

देखून स्वाम्यानि कुल्देवतांचि मंदीर निर्माण केले अंब्लमुगळ मोल्या वैरि सर्वै कुलदेवतांचे देवळ बन्दून प्रतिष्ट कोर्नु अराधनेक सौकर्य केले असा।
कुल्देव अशी असा कुलावे गोत्रसमेत ते कळेयता महागणपति, महामाया, दामोदर, नागेश, कुडतेरिमम्मायि, लक्ष्मीनारायण, रामनाथिसांतिरि कामाक्षि, महालसा, महालक्ष्मी, देवकीकृष्णारावळनाथ असा ॥८०॥

असा सांगचाक एक संम्मेळन “ओळ इन्डया सारस्वत कळचरल ओर्गनैसेषणाचे” एकसासाणौशिबासत्तरि कृस्ताब्दान्तु मुंबेयन्तु चल्लैन्यान्तु काशीमठ, कैवल्यामठ, गोकर्णमठ, चित्रापुरमठ, स्वाम्यानि एकचि वेदीर बेसून चल्लैले असा।
एकसासणौशिणवाणवि कृस्ताब्दान्तु विश्वसारस्वतमहासम्मेळन जत्तले जले मंगळूरान्तु त्या सम्मेळनान्तु काशीमठ गोकर्णमठ कैवल्यमठ चित्रापुरमठ स्वाम्यानि भागु गेत्तिलो ते चरित्र प्रसिध्द असा ॥८१॥

असा सांगचाक अद्भुतचरित्र स्वाम्याले तपो बलान जलेले उडुपीन्तु कृष्णाले दर्शनाक हाव गेल्या वेळारि एक सारस्वत ब्राह्मण अभैयकर मेळता जलो।
तो संगतलो जलो पंचचाळीस वर्ष फूडे तागेल्या चेल्याक चारिवर्ष स मास प्रयि आसिल्याक पयांक शक्ति ना चंकूचो ना जलो ॥८२॥

ताणे सांगिले अनेक देवालयान्तु दर्शन गेतिले पूजादिक केले सन्यासियांगेले दर्शन गेत्तिले मागणीकेली चेरडाक सुख जव्चाक कायि जले ना जले।
तो मुंबेयन्तु रबता काशीमठा स्वाम्याले वालकेश्वर वचून स्वाम्याले दर्शन गेव्चाक वत्तलो जलो मठान्तु स्वाम्या लगी चेर्डाली देहाचि स्थिति सांगिले ॥८३॥

स्वाम्यानि सांगिले पूजेवेळारि येव्चाक जाव्नु तो मठान्तु आयिलो पूजा जली स्वाम्यानि प्रसाद दिलो सांगिले चर्डु फायि इकरा गण्डेरि चंकतले।
स्वाम्यानि सांगिल्या प्रकारि दुसारे दिवसा आकाशांन्तु विमान उबूचे शब्दु अयकून चरडान अवसूले हथा थकून सकल उडकि मार्नु चंकिले दावले ॥८४॥

उपरान्ते स्वाम्यानि तका पळयिले मठान्तु प्रश्नु गलो चेरडु चंकिले वे?
सांगिले वयि, स्वाम्यानि सागिले देवान उत्तर धरिले चेर्डु चंकिले।
ताणे सांगिले मेजल्गी संगिल्ये सत्य तं ते सांगिले देवा मुकारि सुधीन्द्रतीर्थस्वामि
होड तपस्वी सांगिले जत्ता देवातुल्या चेर्डु इंजिनियर जले ॥८५॥

असा सांगचाक स्वाम्यानि विध्याभ्यास क्षेत्रान्तु दिलेले भूमिका ती होडली
असा गुरुले नावान विश्वविध्यालया तरपेन रबचे तसले संस्था स्थापन केले।
नाव ते संस्थेक "सुकृतीन्द्रा ओरियन्टल रिसरर्च इन्स्टिटयूट" स्वाम्याले
गुरु नावान एकसासणौशिएकसत्तरि कृस्थाब्दान्तु भाडयाक कडिले गृहान्तु
कोचीन्तु त्या नन्तर कुत्तेपाडि तंमनान्तु स्थलान्तर केले ॥८६॥

त्या इन्स्टिटयूटाचे प्रथम डयरक्टर जाव्न डा. जि. के. पै नन्तर डॉं. एन्
वेंकटेश्वर मल्या तिरुवनन्तपुरं सरकारसंस्कृतकोळेज् निवृत्त प्रोफसराले
सूपारशिन केरळाविश्वविध्यालयान् पि. एच्. डि. संस्कृत गवेषणाक
अनुमलि दिले।
डा. एस्. एन्. पडियार इरणाकुळम् तानी इन्स्टिटयूटाक जाव्न दोनि
एकरालगी असूचि भूमि कुत्तेपाडि तंमनान्तु इन्स्टिटयूटाक लीसाक दिले
अनी इन्स्टिटयूट कुत्तेपाडिन्तु स्थलान्तर जले ॥८७॥

स्वाम्यानि पुरुषोत्तममल्याक "इन्स्टिटयूटाचे गवरणिङ बोडीम्तु", "पि.
एच्. डि. गवेषक ऐडवैसरि बोरडान्तु" अंग जाव्न नियुक्त केले महात्मागान्दिविश्व-
विध्यालयान्तु सेनट् मेंबर जलो सूपार्शिन महात्मागान्दिविश्वविध्यालयान
पि. एच्. डि. गवेषणाक अंगीकार दिले असा।
डॉं. वी. नित्यानन्दभटाक अतोंचो डयरक्टर जाव्न नियुक्त केले ताजे
प्रयत्नान लैब्ररीन्तु पनेरा हजार पुस्तक असा जरर्नेल प्रकाशित करताति
सेमिनार चल्लेताति असा ॥८८॥

स्वामि असा "डां. पडियार मेमोरियल होम्योपति मेडिकल कोळेज्"
चोटानिकर ताचे परमाधिकारि जाव्न ते काशीमठाचे जाव्न असा स्वाम्यानि
नियुक्त केल्लेले ट्रस्टिस चलैतातित कोळेज् "बि. एच्. एं. एस्. डिग्रीचे" असा।
कोळेज ते महात्मागान्दियुनिवरसिटीन अंगीकार कोर्नु बि. एच्. एम. एस्.
डिग्री प्रदान कोर्नु येतातित सरकाराले ऐयडड् जाव्न असा कोंकणीभषा
अल्पसंख्यले जाव्न अंगीकृत असा ॥८९॥

असा स्वाम्याले अनुमति मेळनु "मेडिकल मिषण" इरणाकुळमान्तु स्थापन
केले "श्री सुधीन्द्रा मेडिकल मिषणाचे" नावान त्या "मेडिकल
मिषणाक" धोर्नु "श्री सुधीन्द्रा कोळेज् ओफ नरसिङ" बि. एस. सी. अंब
ाल्मेडान्तु स्थापन केले असा।
विसेषाल तका असा "इन्डयन नरसिङ कौणसिल्" अनी सांगचाक
"केरळा नरसिङ कौणसिल् केरळा युनिवर्सिटि ऐन्ड सयिन्साचे" अंगीकार
मेळोलो जाव्न असा आयुरवेदाचे क्लीनिक त्या होंसपिटलाक लगून चलता
जाव्न असा ॥९०॥

स्वाम्यानि शिष्य स्वीकार करचे निर्णय केले परवूर वासु कोर्नु येव्चो
बि. कोम. शिकूचो उमेशमल्लन् शिष्य जाव्न स्वीकार कारूक निर्णय केले।
बपसूले अनुमति मेळनु हरिध्वाराक आश्रम दिलो नाव संयमीन्द्रतीर्थ शिष्य
बेंगळूराक शिकिले संस्कृत अनी जयतीर्थले न्यायसूधा पूर्णता हडली
पट्टशिष्य जले ॥९१॥

स्वाम्यानि पुरुषोत्तममल्यालगी काशीमठाचे स्वाम्याले आरंब विषयान्तु
मठान्तु आसचि ताम्रशासनाचेरि विवाद असा ताचे परिहार सोदून कडून
सत्यावस्त जनाक कोळोव्चे असा।
पुरुषोत्तममल्या आसिलो केरळपुरारेखासंग्रहालयाचे उपदेश कमिटिचो

सरकारान नियुक्त केलोलो अंग जाव्न गवेषण केलेल्यान एक ताम्र पटो काशीमठा विषयान्तु मेळो असा ॥९२॥

त्या ताम्रपटो बरैलेले देवनागरि लिपीन कन्नड भाषेन काशीमठा राधवेन्द्रतीर्थस्वाम्याक मठाचे परंपराचे विवादाक परिहार जाव्न उत्तराधिमठस्वामि सत्याधीशतीर्थान दिलेले जाव्न असा।
सत्याधीशतीर्थ सांगता कुंभकोणमठ विजयीन्द्रतीर्थ स्वाम्याले थकून काशीमठ परंपरा आरंबिला मध्वाचार्याले मूलसंस्थानाधिपति देखून उत्तराधिमठान काशीमठाक तल्य भावनेन अंगीकार केल्या असा ॥९३॥

ताम्रशासनान्तु बरैले काशीमठाक अधिकार शिष्यांचेरि कोचि म्हळयारि केरळ, भाटकाळ् म्हळयारि उत्तरकन्नड, बसरूर म्हळयारि करनाटक सासष्टि-आंत्रोज म्हळयारि गोय हंगा आसचे।
ते दिलेले वर्ष एकसाससरसिएकशि कृस्ताब्दान्तु ताचे प्रस्तावना केरळा स्टेटआरकायिस् सरकारालो मेंबर जाव्न प्रसिध्दिकरण केले स्वाम्यानि प्रसिध्दीकरणाचेरि दिलेले आशीर्वादूयि असचे ॥९४॥

स्वाम्यानि निर्णयिले गुरु सुकृतीन्द्रतीर्थस्वाम्याले कोचि वृन्दावनान्तु एक स्वाम्यालि प्रतिमा प्रोफसर "जे. जे. स्कूळ् ओफ आरटस्" मुंबयि विठल शणभागानि निर्माण केलेल मुखध्वारान्तु वैरि स्वाम्यानि स्थापायिले।
त्याचि म्हणकि काशीमठाधिपति श्रीमद्वरदेन्द्रतीर्थस्वाम्यालि प्रतिमा कोचि महाजनाक शापु मोचनाक जाव्न मुंबैचे प्रोफसरशाणभगान निर्माण केलेले कोचिचे मठाचे पूजाग्रहन्तु स्वाम्यानि स्थापयिले ॥९५॥

व्यासाले नावान अर्थवत जाव्न हरिध्वारान्तु निर्माण केलेले स्वामिसुधीन्द्रतीर्थ अश्रम स्वीकाराचे रजतोल्सव मुलकीन्तु एकसासणौशिएकउन्सतेरीन्तु चह्लैले

स्वाम्यानि पुरुषोत्तममल्याक भहुमान केलो प्रशस्तिपत्र दिले।
तशि पीठाव्रोहणाराजतमहोत्स्व एकसासणौशिचौरास्तरि कृस्ताब्दान्तु
मुलकीन्तु चल्लैले, साटिवर्षाचे जन्माघोषु एकसासणौशिसाशि कृस्ताब्दान्तु
इरणाकुळमान्तु चल्लैले अश्रमास्वीकारमहारजतजुब्लि महोत्सव चल्लैलेले
मुंबेयन्तु सप्तति मंगळूरान्तु चल्लैले ॥९६॥

जन्माचे अमृतमहोत्सव कोचि अंबलमेडान्तु असा चल्लैलेले अनी असा
चल्लैलेले दिल्लीन्तु जाव्न।
त्या नन्तर अतं आरंबिले जन्माचे नवतिमहोत्स्व व्यासमन्दीर हरिध्वारान्तु
दोनसासपन्नारा कृस्ताब्दान्तु जाव्न॥९७॥

मका संगचाक असा स्वाम्यानि सांगिले समाजाचे अनी भषेचे सेवा
केलेल्यान बहुमान मेळया कीर्ति पल्लो प्रवर्तन करचे करीत वचे असा।
स्वाम्याले आशीरवादान हावे केलेले समाज अनी भाषासेवेक
केन्द्रसरकारान भारतराष्ट्रपतीन व्याक्तिगत गुणाक कृस्ताब्द दोनसासपनेरा
मार्च तिसाक पद्मश्री प्रदान केले असा ॥९८॥

स्वाम्याले देहाचे असुखान मुंबेयि थकून ऐयरअंबुलन्सारि स्वाम्याले
निर्देशान स्वामि हरिध्वाराक आयले दोनसाससोळा कृस्ताब्द जानवरि
सोळावे दिवसा मुक्त जले असा।
स्वाम्याक समाधीक बेसेलेले वृन्दावनान्तु वेदव्यासादेवळा समीप
दोनसाससत्तेरा जनवरी एकाक हनमन्तालि मूर्ति संम्यमीन्द्रतीर्थस्वाम्यानि
प्रतिष्टा केल्या वेदव्यासु अनी हनुमन्तु चिरंजीवि असा ॥९९॥

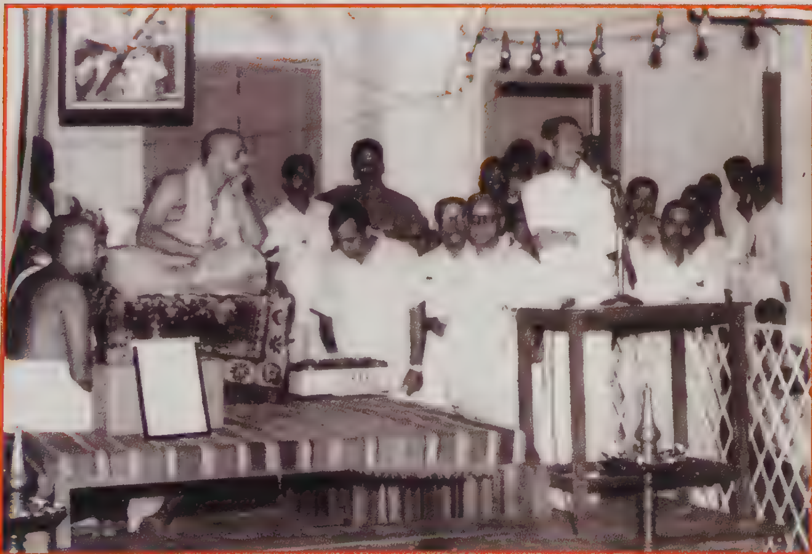
केले स्वाम्यानि स्थापन काशीमठ बाण्डोरा गोवान्तु, नासिक महराष्ट्रान्तु
चेन्नेन्तु, खेड महाराष्ट्रान्तु, कशीमठ भवन बद्रीनाथान्तु, तिरुपतीन्तु,

पळ्ळिपर्त केरळान्तु कोन्चाडि करनाटकान्तु।
काशीमठ बेङ्ळूरन्तु, माताशारदानिलय दाहिसार काशीमठ मुंबेयिन्तु
अरचकांक शिकोव्चे निगमागमपाठशाळा मंगळुरान्तु काशीमठ
सुरतकलान्तु पार्थसारथि मन्दीर बेङ्ळूरान्तु वरदेन्द्र बालकाश्रम अंबलमेड
केरळान्तु ॥१००॥

अंतिमेरि मका संगचाक असा भारतान्तु अनेक सन्यासि अनी मठाधिपति
असूनियि वेदव्यासाक जन्मले स्थल कलपीन्तु मन्दिर बन्दूक जले ना असा।
आव्सु सत्यवतीले होटीन्तु बसलो बालवेदव्यासाक जन्मु गेव्नु पांच हजार
वर्ष नन्तर स्मारकमन्दीर काशीमठाधिपति श्रीमद्सुधीन्द्रतीर्थस्वाम्यानि
बन्दिल्यान सन्यासामर्दी श्रीमद्सुधीन्द्रतीर्थस्वामि व्होडले असा ॥१०१॥



Giving Pravachan at the official inauguration of
Konkani Bhasha Prachar Sabha
at T. D. Temple premises Cochin on 31-12-1966



Prof. Dr. V. Govinda Shenoy who received the first award for Hindi, instituted by the Centre for Hindi writers of the non Hindi speaking State giving speech after honouring by the Swamiji at Konkani Bhasha Prachar Sabha official inauguration day 31-12-1966

Emblem of Konkani Bhasha Prachar Sabha unveiling by Swami Srimad Sudhindra Tirtha



Performing Abhishek to Lord Venkateswara of Cochin Thirumala Devaswom Temple by Swami Sudhindra Tirtha standing nearby Melshanti Brahmasri A. Vamana Bhat

English Translation of the Poem in Konkani VRINDAVANASTHA KASHI MADADHIPATHY SRIMAD SUDHINDRA TIRTHA SWAMI DIVYA CHARITRA SATAKAM

Srimad Sudhindra Tirtha Swami of Sri Kashi Math Samsthan initiated into Sanyas by H. H. Srimad Sukriteendra Tirtha Swami of Sri Kashi Math Samsthan on 24th May 1944 was born on 31st March 1926 as the 4th son of the Poorvashram father Ramdas Shenoy and Srimathi Draupathi at Ernakulam. His name was Sadasiva Shenoy. He lost his mother at the young age of 4 and was taken care of by his eldest sister Sarada wife of Ranga Prabhu teacher of the T. D. High School, Mattancherry, Cochin residing in the house at South Cherlai, South Eastern corner near DOVE HOSUE. He had his education at St. Albert's High School, Ernakulam and later joined for studies for Intermediate at Maharaja's College, Ernakulam and got modern education at Collegiate level. Upanayanam was performed to Sadasiva Shenoy by his father at the age of 11 and used to do Sandhya Vandanam daily and also Deva Pooja as directed by his father Ramdas Shenoy former Adhikari of Ernakulam Thirumala Devaswom Temple. He used to visit temple daily for worship and used to hear Bhajan done at night in the temple. Srimad Sukriteendra Tirtha Swami was contemplating to initiate a disciple who should be "Sudhihe" highly learned and intellect as was the wish of his Guru Srimad Varadendra Tirtha Swami of Sri Kashi Math Samasthan.

While he was aged 18 Swamiji found out Sadasiva Shenoy and with the permission of his father he was initiated into Sanyas in May 24th 1944 at Mulki near Sambavi river and named him Sudhindra Tirtha Swami. The function was done at Venkataramana Temple at Mulki. Swami Sukriteendra Tirtha and his Sishya Swami Sudheendra Tirtha observed Chaturmas at Mulki.

Guru Sukriteendra Tirtha sent his sishya for studies at Bangalore. Guru used to send Rs. 500/-per month towards rent

and other expenses connected with studies and Sishya's stay. By the blessings of his Guru, Srimad Sukriteendra Tirtha, Swami Sudheendra Tirtha studied Vyakarana, Jyotisha, Siksha, Kalpa, Niruktha Chandas, Aitereya Brahmana, Aranyaka Veda, Upanishads, Madhwacharyas 37 Granthas and Jaya Tirtha's Sudhamangala Viz. Nyayasudha thereby became supreme in studies like Srimad Varadendra Tirtha Swami who had a desire that Sishya Swami should be highly learned and intellect.

Guru and Sishya visited many places. Guru Sukriteendra Tirtha has a desire that his Sishya should turn out to be eloquent speaker impressing everyone with his thoughts and speech. It turned out to be true. Sishya Swami used to give lengthy pravachan as desired by his Guru. Swami Sukriteendra Tirtha had the desire to visit Cochin Thirumala Devaswom Temple which was under Government management. The request of the Mahajanam for the Swamiji's visit to the Cochin Thirumala Devaswom resulted in Government's approval of the request made by Mahajanams and the Advisory Council and made vinanti to Guru Srimad Sukriteendra Tirtha to camp at T. D. Temple, Cochin with Sishya Swami Sudheendra Tirtha. Swami with Sishya arrived at Mattancherry and through Pazhayannur Bhagavathi Temple Arc Gate entered the Palace Ground sitiing on Pallanquins, Guru and Sishya and through Palace ground of Dutch Palace came over Palace Road through Anavathil and finally reached T. D. Temple Eastern Gopuram and made camp at T. D. Temple, Cochin and placed Veda Vyasa Image in the Agrasala and made daily pooja and bhiksha.

It so happened that Swamiji made visit at Rama temple belonging to the community at Tripunithura. The Raja of Cochin Parikshith Thampuran expressed desire to get Darshan of Swamiji. Swamiji arranged Darshan for the Raja of Cochin. The Maharaja of Cochin made it known to Swamiji that as the Raja of Cochin had he anything to be done for Swamiji. Swamiji expressed the desire that the management of Cochin Thirumala Devaswom Temple which was taken over by the Government in the year 1912 should be returned to Mahajanams of Cochin.

Sishya Swami Srimad Sudhindra Tirtha spoke in Sanskrit and the Raja was highly pleased. Raja of Cochin agreed and directed that a scheme for management of Cochin Thirumala Devaswom temple is to be prepared and after preparing the scheme for the management of the temple the Maharaja of Cochin issued orders for handing over the temple to Cochin Mahajanams. The Cochin State later merged with Travancore State and became Travancore Cochin State. Swamiji was highly pleased and said what his Guru had desired to get back the management of the temple to Mahajanams of Cochin has been materialized. So saying Swamiji attained Mukthi. It was the Sishya Swami who became Madadhipathi of Sri Kashi Math Samsthan received the Keys of the temple from Government and handed over the keys to Mahajanams. Swamiji's body was interred in a pit dug in the earth nearby the temple where yajna used to be done previously and constructed the Vrindavan tremple and Image of Hanuman was installed and poojas commenced daily and worshipping Swamiji in the form of Hanuman who is free from any attachment.

Swamiji later visited many a temple belonging to G.S.B. community. Swamiji found while on tour Amablapuzha, Kozencherry, Kayamkulam and Quilon people there were all talking in Malayalam. Many persons even forgot their mother tongue and speeches were used to be done in Malayalam. None is dare to speak in Konkani. If spoken in Konkani people used to laugh and the speakers who speak Konkani 60 to 70 percent words were from Malayalam. Therefore people feel themselves ashamed. Even in Ernakulam speeches were done in Malayalam and to speak in Konkani was found to be hard to speak finding it difficult to get Konkani words. While the condition remained like this Government of India in its Census report of 1951 census published in 1954 declared that Konkani is a dialect of Marathi. None were there to attack the Census report. N. Purushothama Mallaya the present Secretary of Konkani Bhasha Prachar Sabha and President of State Committee, G. S. B. Mahasabha, Kerala nominated by Srimad Sudheendra Tirtha Swami of Kashi Math Samsthan, attacked the Census

report stating that it is an independent language belonging to Prakrit group of languages and not a dialect of Marathi. Goa was under Portuguese rule. None were there to attack the Census report. Hindus used to say that their mother tongue is Marathi and Christians were speaking in a mixture of Portuguese. Konkani has no place in Goa. None were there to attack the statement of N. Purushothama Mallaya made regarding Konkani. The Government of India's Linguist of the Census commission met Purushothama Mallaya at his residence at Cochin and said that Konkani is going to be declared tentatively as an independent language and not a dialect of Marathi. If attack comes he should reply. Thereby Konkani was declared as an independent language. Later Purushothama Mallaya prepared a Paper Facts about Konkani and read at Kerala University Linguistic Circle, Ernakulam and copy of the Paper was sent to Srimad Sudhindra Tirtha Swami for information. Dr. C. P. Ramaswamy Iyer, Vice Chancellor, Annamalai University and Dr. T. P. Meenakshisundaram, Vice Chancellor of Madurai University, Prof. Samuel Mathai, Vice Chancellor of Kerala University gave their opinion that Konkani is an independent language and not a dialect of Marathi. To propagate the Facts about Konkani an organization under the name Konkani Bhasha Prachar Sabha was formed and started fighting for the cause of Konkani language through the Sabha.

Purushothama Mallaya got darshan of the Swamiji for blessings. Swamiji agreed to perform the official inauguration of the Sabha at a Sammelan to be held at the premises of Cochin Thirumala Devaswom Temple in the immediate presence of the Swamii of Sri Kashi Math Samasthan. The official inauguration of the Sabha was performed at the divine hands of His Holiness Srimad Sudheendra Tirtha Swami on 31st December 1966 last Sunday which is now celebrated by all Grama Sabhas in Kerala as 'Konkani Dinam' on last Sunday of December every year.

Swamiji at the inaugural address gave "Pravachan" in Konkani giving the past and current history pertaining to Konkani language. Swamiji had stated that what we have to say is that

Prayer was made that we should do the official inauguration of Konkani Bhasha Prachar Sabha. The inauguration is the unveiling the "Aksharamala" written for Konkani in the Script which is Devanagari. Likewise a person of our community who got the first National Award meant for Hindi literary person of the non-Hindi speaking States Dr. Govinda Shenoy should be honoured by us before the audience. It is a recognition that he received from Central Government on all India basis. We should express our happiness of his getting the National Award and should feel proud of his achievement and it is based on one or two items the founding of Konkani Bhasha Prachar Sabha's official inauguration is to be done. Konkani Bhasha Prachar Sabha shows that till now it's Prachar was not there. It shows that there is not only no Prachar but also shows that speaking Konkani by people they used to feel themselves ashamed. Mathrubhasha means the language taught by mother and speaking of the language by mother. When we go outside to speak in the presence of others we feel ashamed and that was there. In the School when we speak in our language others used to laugh at us. We should speak Malayalam. In certain places our community people used to speak Malayalam between themselves. 45 years ago when we went to Bangalore our community there were very few in number. At that time our people filled with narrow mind. In Mysore very few people of our Community used to speak Konkani. Why it is so? In Belgaum there are many of our community people and they are large in number, few people feel ashamed to speak in Konkani and used to speak in Marathi. Who is responsible for this situation?.

There was no Prachar for language, the reason being that there is no Prachar for the language by our own people. Our people have given up our own language. The reason is not the language but it is the people. A language did not develop at one time. One thousand years ago there was no literature, that is Sahitya, Five thousand years ago Sanskrit was the only language that had literature, Sahitya. No literature was there other than Sanskrit. How the literature has come? Those people

who were proud of the language came forward to create literature, they took decision that they should do something for the language and thereby they took efforts and exertion. They made a start to create literature and gradually literature developed. Today if we want to say some five hundred years ago there came the beginning to create literature for Marathi. If we look out in the field of literature it comes second or third among languages. Thus it progressed. But Malayalam was there in Kerala. It did not go so forward. Likewise is Kannada, Tamil, Telugu languages which are there. It could not go so forward. Reason? People who have to do the work were not there. Thus language went behind in literature. Marathi got Governmental assistance, Intellect people in the language created literature in Marathi. They created literature in Marathi. They created literature in each and every field of subjects. Thus they became forward. Why should we go long behind?

We before Ashram Sweekar found it difficult to give speech in our language for 15 minutes. While we speak, out of 100 words 50 words used to come from Malayalam. That was the situation then. Later we made the beginning and went on speaking in our mother tongue. Today we can speak in our mother tongue without using a single word from other language. It is not with arrogance. It has now become true we speak in our language. There is a saying in Kannada "Ugali Ugali Roga Bhogali Bhogali Raga", meaning that there was nothing, he by himself took Awe (Denku). Taking awe and awe continuously he stated vomiting. He got disease. He had no disease but he got disease. Likewise slowly and slowly when you start pronouncing "Ah, Ah" you get Raga, musical mode. It is not achieved in a single day. Likewise to speak you should put your mind severely in it. To speak a language you should have desire, you should have Aasakthi. If it is so it will materialise.

In Karkal there was one Somanath Bhat. He was the disciple of Chitrapur Math, Saraswath Shenvi. He went to England. He stayed there for 30 years. He later came back to Karkal. When he started speaking our language he did not use

a single word from other language, there is no English word when he speaks. Tulu he speaks in Tulu. There is no Kannada. Likewise if he speaks Kannada there is no word from other languages, why it so happened? He was fully concentrated in the mind. He was writing literary works. It is therefore when we say that we cannot speak our language in false. It is possible.

How the language developed and grown? It is based on Sanskrit. Those Pandit who read Sanskrit books should create Sahitya that is literature and likewise in our Samaj those who are Pandit who learnt and having known Sanskrit should come forward and create Sahitya that is literature. By doing so the best creation of best Sahitya is possible. Now we have to say another subject. Whereever we go Bangalore, Mysore, Delhi we can speak in our language without fear and we got courage. Previously when we speak in our language people used to laugh at us. Today our language got recognition and we got 'Ganyata'. That is a Sanskrit word for recognition. Likewise today our language wherever we speak we do not have fear. Language will go forward in future. There is no doubt about this. The language will come forward. No doubt about this.

Today here Mallaya has given a report based on our language in Kerala which stands third in the order of languages spoken in the State. If the language is to become great it should have literature and all should speak in that language itself. The maximum we should speak should be in pure Konkani and speaking Konkani like this by all in the Sabha and by speaking it, it will automatically grow. Language has got high place in our life. Speaking a language brings people all get united with immediate effect. Hridaya that is mind to a man is great. To make others know what we have in our mind the language is a necessity. The effect of language is great. When we learn English we will be getting cultural effect of English. If we study Sanskrit we will get cultural effect of Bharat. Likewise our language if we do not know the culture of the people speaking other languages will come to our culture. Thereby so to say the

mother tongue of ours have a great importance as far as our culture is concerned.

Our language has differentiation in speeches spoken in different places, our language each and every place, regional based differentiation are there. Therefore creators of literature when they create literature should know the words of two or three languages. After completing the literary work the Author should pick up the words inserted in our language and in order to make know the meaning foot note is to be given. For example "Biyari" means Vyapari (Business man) thereby to Vyapari to Cochin and to the people of Mangalore they say "Biyari" (doing business). Likewise there are some items bringing confusions. Here when we say "Chamkilo" means finished or dead. In Mangalore "Chamkilo" there is no objections. The same here is "Gelo". When we say the same here "Gelo" people will beat us. Therefore we see many items having differences. So thereby there is no objection. We can take all as "Paryayas".

In Goa tender coconut is called "Adsor". In Mangalore it is called "Shiyale". When Shiyale becomes mature it is called here as "Adsor". In Mangalore it is called "Thati". All words we should make one Adsor means mature "Shiyale" pariyaya sabda as Thati. Likewise it is to be written. There is no loss. When two words become additional the language become developed. Likewise says "Jevchak Vachak" so also says "Jevanak Vachak". All words are ours thus when we say Konkani Bhasha Prachar Sabna it is not only here but it is also meant for all Konkani speaking people. All words should be incorporated and accepted. Here we say "Divlee" and in Mangalore they say "Divo". Here when we say "Divo" it means lamp. Thus Divo and Divlee the two are meant for lamp. Big temple is called "Deval" small temple is called "Devli". When we say "Devli" in Mangalore it is not known there. There they say "Gudi". Big temples they say Devasthan. Also there is Vanthi and Pagar is also called. Likewise all words are of Konkani language and it should be accepted by Konkani speaking people. If it so happens

then it will pave way for unity between us. All should join and do propagate, prachar, for the language.

It is our duty, God should shower blessings for the prosperity, thus we pray to God and second is what we want to say is, "Is it not necessary to develop Sahitya to Konkani? Yes we must develop Sahitya in a big way. Our decision is, if we want to say is in future when we write Konkani Bhasha the writer should adopt Devanagari script and not of other scripts. Why we say so is, if we have to hold the Paduka (foot) it should be of King's Paduka (foot). It is not standing outside of the Peon. Today all languages originated is from Sanskrit. So we should hold Paduka of Sanskrit. Paduka of the Lord and not of "Bhutas". Thus if we have to hold Paduka of the language we should hold Paduka of Deva Bhasha that is the Paduka of Sanskrit. We in future for writing Konkani Devanagari should be used. Saying this for the prosperity and well being of our Samaj we do pray to the Lord.

Later as a first step to popularize the language and the script as directed by the Swamiji of Sri Kashi Math Samsthan an evening School we started giving education to read and write Konkani in Devanagari script at primary level to students studying in two of the primary schools at Cochin run by the management of Cochin Thirumala Devaswom temple.

Lipi bodh, Praramb, Parichaya and Bhushan were introduced. Swamiji visited the school and saw the teaching of Konkani and those who passed the examination were given certificates and prizes to them. Swamiji gave a Pravachan (address) and expressed happiness. Later the Government of Kerala based on the request made by the Sabha gave permission to teach Konkani in the T.D. Primary Schools, Cochin as an additional language with Devanagari as its script.

Blessings of the Swamiji resulted in the Mysore Government making request to Purushothama Mallaya to give evidence before the Mahajan Commission to establish the fact

that Konkani is an independent language and not a dialect of Marathi. Purushothama Mallaya presented a Memorandum to Mahajan Commission and gave evidence for Mysore Government that Konkani is an independent language and not a dialect of Marathi. The Mahajan Commission accepting the memorandum and the evidence given in person gave verdict that Konkani is an independent language and not a dialect of Marathi.

Later with the blessings given by the Swamiji and based on the request made by Konkani Bhasha Prachar Sabha, Kerala Government accorded recognition declaring Konkani speakers as a linguistic minority entitled to the protection guaranteed under Article 30 of the Indian Constitution. Thereby the Swamiji's Dr. Padiyar Memorial Homeopathic Medical College, Chottanikkara and the Cochin and Thuravoor T. D. Basic Training Schools got the right under Article 30 of the Indian Constitution as Linguistic Minority Institutions to manage their Institutions according to their choice without any restrictions.

Afterwards I got darshan of the Swamiji and made humble prayer before the Lotus feet of His Holiness seeking blessings from the Swamiji for the success of the efforts taken for recognition of Konkani by Sahitya Akademi. The five criteria given for recognition of Konkani by Sahitya Akadami, New Delhi was fully satisfied by submitting Memorandum. Satisfying these five criteria laid down by Sahitya Akademi it was stated in the Memorandum that the script for Konkani is Devanagari. Also Paper facts about Konkani stating that the language is rich in literature and enclosing therewith the opinions given by Linguistis that it is an independent literary language was submitted before Sahitya Akademi, New Delhi. After considering the Memorandum satisfying the five criteria laid down by Sahitya Akademi for recognition of the language, the Sahitya Akademi accorded recognition to Konkani as an independent literary language for awards and took a decision that Devanagari is the script for Konkani.

Afterwards Goans who were supporting Marathi and people of other States started writing literature in Konkani and publishing books in Konkani on varied topics in Devanagari Script and used to get awards for their literary works in Konkani from Shaitya Akademi, New Delhi.

Swamiji at a function held at Cochin released the Emblem of the Sabha which is the leaf of Peepal tree with words Aksharam Na Ksharati meaning that language is indestructible.

The Corporation of Cochin leased out 11 cents of land situated at Cherlai junction, Cochin to Konkani Bhasha Prachar Sabha based on request made by the Sabha before the Council of the Corporation of Cochin to build a Bhavan for Konkani. Swmaiji came at the site leased out to the Sabha by the Corporation of Cochin to build Bhavan for Konkani at Cherlai and performed the Bhoomi Puja and said to the Secretary that Bhavan for Konkani is a necessity, it has to come and that it has come and handed over Prasadam and blessed. Swamiji gave Rayasa Pathra to Konkani Bhasha Prachar Sabha with Swamijis Hasthakshara directing people that donation is to be given to Konkani Bhasha Prachar Sabha for constructing the Konkani Bhasha Bhavan..

As per request made by Konkani Bhasha Prachar Sabha, the Honorable Chief Minister of Kerala Sri. C. Achutha Menon laid down foundation stone for Konkani Bhasha Bhavan and work started constructing the Bhavan. The construction was completed and took the decision to get it performed the opening ceremony. The Chief Justice of Kerala High Court Justice V. P. Gopalan Nambiar in the presence of Justice A. Narayan Pai, Retd. Chief Justice of Karnataka High Court performed the opening ceremony of the Konkani Bhasha Bhavan, the ground floor on 11th February 1978 and on that day the first Botanical book on Indian Plants, Hortus Indius Malabaricus published by the Dutch Governor of Cochin Van Rheede in 1678 A. D. which contains the first Devanagari block printing in Konkani of the Testimonium in Konkani given by Ranga

Bhat, Vinayaka Pandit and Appu Bhat, the three Konkani Ayurvedic Physicians in Cochin was brought from Avitam Thiunal Library at Trivandrum, was exhibited at Bhavan which proved the fact that the first Devanagari block printing is in Konkani and not Marathi, Hindi or Gujarathi. Swamiji was happy on knowing that the first Devanagari block printing is in Konkani which was exhibited for public view at Bhavan.

The fifth anniversary of Konkani Bhasha Prahar Sabha was celebrated in the immediate presence of Swami Sudhindra Tirtha at T. D. Auditorium, Cochin on 7the February 1972 A. D. Konkani drama Karnali Bhakthi and Arjunali Sakthi was staged in connection with the Annual day celebration in the presence of Swamiji by Kalakars of the Sabha.

The Silver Jubilee function of the Konkani Bhasha Prachar Sabha with the permission and guidelines given by the Swamiji was celebrated at Cochin Thirumala Devaswom Temple premises and programme was arranged for conduction of the function. Swamiji came over there to bless the function conducted for the Silver jubilee on 29th day of June 1992.

Swamiji gave Pravachan at the function making it known that the efforts of the Sabha will result in without delay inclusion of Konkani in the 8th Schedule of the Indian Constitution.

It was the time the Government of India declared that Manipuri and Nepali will be included in the 8th Schedule. On bringing to the notice of the Speaker of Lok Sabha assurance given to Konkani as regards inclusion in the 8th Schedule the Speaker wrote a letter to the Secretary of the Sabha that necessary instruction has been given to the Home Ministry to take appropriate action in the matter. Konkani was finally included in the 8th Schedule of the Indian Constitution. Swamiji's declaration that Parliament will hear has been materialized by the inclusion of Konkani in the 8th Schedule on 20th August 1992. Swamiji was too happy on hearing the news.

Swamiji took decision to build a temple to the deity worshipped in the Math, Vyasa Raghupathy, on the banks of river Ganga at Haridwar at Sadubela site. Swamiji purchased land there and constructed the temple and in that temple Veda Vyasa with Sukanumi, Pailumuni pracharak of Rig Veda, Vysampayana pracharak of Yajurveda, Jaimin of Sama Veda and of Atharva Veda pracharak Sumantu Muni representing all together made pratista, installation there.

News that was flased in the Press that the temple dedicated to Veda Vyasa is the only one as to say installed at Haridwar by Swami Sudheendra Tirtha. Attacks came stating that there are many temples dedicated to Veda Vyasa in many places. Hence the news given is contrary to the fact and is wrong.

Purushothama Mallaya gave reply to the persons who attacked the news stating that true to the name Veda Vyasa it is the only temple for Veda Vyasa as scripture says that "Vivyasa Vedan Yasmath Saha Thasmath Vyasa Eti Smrita" meaning that He who had classified (arranged) the Vedas, He is to be named Vyasa. Hence the news given cannot be considered as incorrect.

Swamiji while proceeding from Vyasasram from Haridwar reached at Kalpi. People who reside there are all uncivilized and nomade. Swamiji saw a Board there written that "Vyasa was born here". There are many a Sanyasin, Sankaracharyas, Madadhipathis had seen the board but they did not come forward to raise a Memorial to Vyasa and that has not come in their mind.

None were there to spend crores of rupees to raise Memorial to Vyasa. Swami Sudheendra Tirtha who looked at the board immediately thought that "it is Vyasa who wrote Mahabharata, Eighteen Puranas, Propagated Vedas by classifying Rig, Yajur, Sama and Atharva, wrote Upanishads, Brahmasutra and thereby became "Bharata Taila Poorna,

Prajwalito Jnanamaya Pradeepa" that is light of knowledge as is burning in the oil of Bharata has no Memorial. Memorial is there for Ambedkar and others but to Vyasa who shines with the name Bharat which is said in the Indian Constitution; India that is Bharat has no Memorial. Hence Swamiji took decision to raise Memorial to Vyasa at Kalpi, the place of his birth by constructing a Mandir in the name of Bala Veda Vyasa and spent 4 crores of Rupees and constructed the mandir of Bala Veda Vyas sitting at the lap of his Mother Satyavathi and did Pratista, the installation. It took five thousand years since Vyasa was bron to have a memorial to him in Bharat and that it is Swami Sudheendra Tirtha that raised the Memorial.

Based on the direction given by Swami Sudheendra Tirtha the Parama guru Srimad Varadendra Tirtha Swami's 100th year Punya thithi Mahotsav celebration of Ratha yatra was made, the start of the Ratha Yatra from Kotwal Temple, Cochin and went over Walkeshwar, Bombay and at Walkeshwar Mahotsav of four days was celebrated at Walkaeshwar Kashi Math, Mumbai.

The President of Gowda Saraswath Brahmana Mahasabha, Kerala, Purushothama Mallaya wrote the Divya Charitra, life history of Swami Varadendra Titha in English and that the book got released at the divine hands of Swami Sudheendra Tirtha camping at Rajendra Nagar, New Delhi. Swamiji was too happy to release the book.

Gowda Saraswath Brahmins are residing in Kerala from Manjeshwar to Thiruvananthapuram. Swamiji decided that those who are residing in Malabar, Cochin and Travancore a unity is to be brought amongst them. As such a Sammelan was made at Emakulam by Swami and in the Pravachan Swamiji directed that in order to bring unity amongst the members of the Samaj a Mahasammelan should be convened at Kozhikode and for that Swamiji took the decision and made known to disciples for holding the Mahasammelan.

In the year 1981 October 31 and Novermber 1, N. Purushothama Mallaya as Convener nominated by the Swamiji a Mahasammelan was held at Kozhikode and disciples of the Swamiji from all places of Kerala took part in the Mahasammelan.

Prayer was made at the Lotus feet of His Holiness that Swamiji as Paramadhikari an organization for the welfare of Gowda Saraswath Brahmin community in Kerala should be formed and Swamiji did accept the prayer and an organization under the name Gowda Saraswatha Brahmana Mahasabha, Kerala was formed. For the working of Mahasabha three zones were made, the North, Central and the South. Grama Sabhas were formed with 100 houses at the maximum of G. S. Brahmins for each gramam. In this, South there are 46 Grama Sabhas, in the central there are 54 Grama Sabha and in the North there are 12 Grama Sabhas. Those who are born in Gowda Saraswath Brahmin Community are members of the Mahasabha. State committee was formed, the members are nominated by Swamiji. In the three zonal areas three Vice Presidents are elected. Samyukatha Grama Sabhas are also formed in each area. In order for the working of Grama Sabha and to bring unity amongst members Samooha Prarthana was given by the Swamiji to chant everyday which is considered as prayer to God and they continue chanting the Samooha Prarthanas for the Dharma Raksha, Sibir were conducted and for women members Mahila Upa Pradhan was made.

Later Swamiji took decision to make an awakening among members of the Samaj as regards their tutelary deities, Kuladevatas, which were brought here from Goa which made them forget the name of Kuladevatas and used to name Kuladevatas with the names of Priests such as "Ujabhata Devti" and such like. Swamiji therefore decided to construct Kuladevata Mandirs at Ambalamedu over the Hill Ambalamugal and all the Kuladevatas were installed constructing temples for each Kuladevata deity and made arrangements to come over there for worship.

Kuladevatas are named thus, the name of Devatas with Gothras the deities being Mahaganapathy, Mahamaya, Lakshminarayana, Ramanath Santheri Kamakshi, Mahalasa, Mahalaxmi, Devaki Krishna Ravalantha.

All India Saraswath cultural organization arranged a Sammelan on all India basis at Mumbai in the year 1972 and in that function Kashi Math, Gokarna Math, Kaivalya Math, Chitrapur Math Swamijees sat in the same dais and conducted the function. In the year 1999 A.D. Viswa Saraswath Mahasammelan was held at Mangalore and in that Maha Sammelan Kashi Math, Gokarna Math, Kaivalya Math and Chitrapur Math Swamijees took part and has been considered as historic one.

It is there to say about miracle that had happened as regards the Swamiji's blessings. When I went over Udupi to get darshan of Lord Krishna there I happen to meet a Saraswath Brahmin by name Abaykar. He used to say to me that forty five years ago he had a son who was not able to stand and walk as his legs had no strength. He was then aged 4 years and six months. He told me that he made visit of many a temple conducted poojas there and got darshna of many sanyasins. Madhadhipathis and begged for recovery of the illness of his son but nothing happened. He was staying at Mumbai. He decided to go over Walkeshwar Math and to get darshan of Swamiji Sudheendra Tirtha and presented his grievance before Swamiji as regards his child's sickness. Swamiji directed him to come over the Math next day at Pooja time. After the pooja Swamiji gave him Prasad and declared that his child will walk tomorrow at 11 a.m. As declared by the Swamiji the next day an Aeroplane made its flight and on hearing the sound the child forced his mother to let him down. He jumped from the hands of his mother down, walked and ran.

Afterwards Swamiji happened to see him at the Math, put question to him whether the child walked. He presented before the Lotus feet of His Holiness that what Swamiji declared

had happened. Swamiji said that what we had said God took hold of our saying and that had happened. God is great. He told me what he had said is true and what he had said is before Lord Krishna of Udupi. He said Swami Sudheendra Tirtha is a great Tapaswin. What Swamiji said do happen. Swamiji is equal to God. The child has now become an Engineer.

As regards educational field the role of the Swamiji is great. In the name of His Guru Swami Sukrateendra Tirtha, Swamiji established an Institution which is equal in rank with University. The name given to that is "Sukrateendra Tirtha Oriental Research Institute" established in the year 1971 A.D. It was run at a rental building. Afterwards it was shifted at Kuthepady, Thamanam. The first Director of the Institute was Dr. G. K. Pai later Dr. N. Venkateswara Mallaya, MA, MLitt, PhD Retired Professor in Sanskrit at the Govt. University College, Trivandrum. Based on his recommendation the Institute was recognized by Kerala University to guide students for Ph.D in Sanskrit. Dr. S. N. Padiyar of Ernakulam leased out to the Institute land nearly 2 acres situated at Kuthepady, Thamanam to shift it from Mattancherry to Kuthepady, Thamanam at the land he has given to the Institute and now the Institute started functioning there. Swamiji nominated N. Purushothama Mallaya as a member in the Governing Body of the Institute and he was made a member in the Ph.D Research Advisory Board. He was nominated by Mahatma Gandhi University, Kottayam as member of Senate of the M.G. University, Kottayam. Based on his recommendations in the Senate the Mahatma Gandhi University Kottayam gave recognition to Sukrateendra Oriental research Institute, Thamanam to guide students for Ph.D. in Sanskrit. Dr. V. Nityananda Bhat is the present Director of the Institute. His efforts resulted in raising a Library consisting of 15 thousand books, Palm Leaves etc. Seminars are conducted and the Institute issue journal.

Swamiji is now the Paramadhakari of Dr. Padiyar Memorial Homeopathi Medical College, Chottanikara. It now belongs to Kashi Math Samsthan. It is the Trustees nominated

by the Swamiji that manages the College. The College offers B.H.M.S. degree course. It is recognized by Mahatma Gandhi University, Kottayam for teaching B.H.M.S. degree course in Homeopathy. It is aided by Government of Kerala and is recognized as Konkani Linguistic Minority Institution by Kerala Government under the recommendations of the Commissioner for Linguistic Minorities in India.

There is a Medical Mission run at Ernakulam by getting Swamiji's permission to run the Medical Mission with fulfledged Hospital. It is named as Sudheendra Medical Mission with Swamiji as Chief Patron. The Medical Mission now runs a Sudhindra College of Nursing for teaching B.Sc. in Nursing established at Ambalamedu. It has been recognized by Indian Nursing Council of Kerala University and Science. Ayurvedic Clinic is also associated with Medical Mission which is run by Medical Mission.

Swamiji took decision to initiate Sishya and one Umesh Mallan residing at North Parur studying B. Com. and getting permission from his father Swamiji gave him 'Deeksha' of Sanyas Ashram at a function conducted at Haridwar and gave him the name Samyamindra Tirtha. Arrangements were made for studies at Bangalore for the Sishya Swami. The Sishya Swami studied Sanskrit and Jaya Tirtha's Nyaya sudha that is the Sudhamangalam and thereby made the studies complete and became Patta Sishya of Swami Sudheendra Tirtha.

Swamiji called Purushothama Mallaya and said that there exists dispute regarding the Origin of Kashi Math. The Copper Plate that exists in the Kashi Math there brings controversy and disputes regarding the origin. Swamiji directed Purushothama Mallaya to find out the true facts of the case by conducting Research for general public. Purushothama Mallaya was a member in the State Archives Advisory Committee nominated by Kerala Government. He got access to the respositories of the Kerala State Archives and after conducting Research he found out a Copper Plate numbered 8 regarding

the origin of Kashi Math Samsthan. The Copper Plate was written in Kannada language in Devanagari Script. The Plate pertains to the dispute that has arisen regarding the origin of Kashi Math. The dispute was solved by giving the Copper Plate to Swami Raghavendra Tirtha of Sri Kashi Math Samsthan by Swami Satyadisha Tirta of Uttaradhi Math, the Adi Math of Madwacharya. Satyadisha Tirtha states that Kashi Math lineage had begun from Swami Vijayeendra Tirtha of Kumbakonam Math and as such you are the Moola Samsthanadhipathi of Madwacharya lineage. Hence Swami of Uttaradhi Math recognized Kashi Math equal in rank with Uttaradhi Math. The Copper Plate states that Kashi Math has got jurisdiction over disciples residing in places viz. Kochi meaning Kerala, Basrur meaning Karnataka, Bhatkal meaning North Karnataka, Sasasti / Antruz meaning Goa. The year that was given in the Plate inscribed is 1681 A.D. The introduction to the Plate was written by Purushothama Mallaya as per direction given by Kerala Government as member of State Archives Advisory Committee nominated by Kerala Government and that was published and kept in the Kerala State Archives Department at its Regional office at Ernakulam and Swami of Sri Kashi Math Samsthan Srimad Sudheendra Tirtha gave blessings for its publication and release.

Swamiji took decision that at the Vrindavan Temple of Guru Sukrateendra Tirtha Swamy an Image carved by Professor of Sculpture of J.J. School of Arts and Sculpture Bombay Sri Vittal L. Shanbahag was installed at the top of the front door of the Vrindavan temple at Cochin by Swami Sudheendra Tirtha. So also Sri Kashi Math Samsthan Varadendra Tirtha Swamy's Image in order to get liberation from the curse incurred on Mahajanams of Cochin by the Swami. Cast by Professor Vittal Shanbhag of Bombay at the Math at Cochin of the Swamiji's Pooja Griha was installed by Swami Sudheendra Tirtha.

True to the name Veda Vyasa the temple that was built at Haridwar by Swami Sudheendra Tirtha, at a function arranged at Mulki of the Silver Jubilee Celebration of Ashrama Sweekar

of Swami Sudheendra Tirtha in the year 1969 Swamiji honoured Purushothama Mallaya by presenting Prasasti Pathra. Also the Peeta Avaroham Rajatha Jubilee was celebrated at Mulki in the year 1972, the 60th year of birth celebration was celebrated at Ernakulam, Ashram Sweekar Maha Rajatha Jubilee was celebrated at Mumbai, the Saptati was celebrated at Mangalore, the 75th year Amrita Mahotsav was celebrated at Ambalamukhal, Cochin and Delhi.

Afterwards Navathy, the 90th year of birth of the Swamiji was celebrated at Vyasasram Haridwar in the year 2015 A.D.

Now I have to say that Swami Sudheendra Tirtha who blessed Purushothama Mallaya had said that "the service you had done to Samaj as well as the language you got honour You will get name and fame. You should do your work and it should be continued". By the blessings of the Swamiji the service that I had done for the Samaj as well as the language the Central Government honoured me with the prestigious National Award "Padmasri" by the President of India on 30th March 2015 A.D.

Swamiji had set back in health. Swamiji who came over Mumbai, as per direction given by Swamiji went over by Airambulance at Haridwar Vyasasram and attained Mukthi there on 16th January 2016. The place where Swamijis body interred is nearby the temple of Veda Vyasa and did perform Poojas. The Image of Hanuman where the Vrindavan Temple is built was installed on 1st January 2017 by Swami Samyameendra Tirtha disciple and successor of Swami Sudheendra Tirtha. It is to be stated that Vyasa and Srimad Swami Sudheendra Tirtha who is now worshipped in the form of Hanuman are to be considered as Chiranjeevi as Vyasa is considered as Chiranjeevi and so also Hanuman..

Now I have to say that Swami Sudheendra Tirtha did establish Kashi Math at Bandora in Goa, Nasik in Maharashtra, Chennai in Tamilnadu, Khed in Maharashtra, Kashi Math Bhavan at Badrinath, Tirupathi at Andra Pradesh, Palliport in Kerala,

Konchady in Karnataka, Kashi Math at Bangalore, Mata Sarada Nilayam Dhasir Kashi Math at Mumbai and to give teaching and train Archakas a Patasala named Nigamagama Patasala at Mangalore, Kashi Math at Suratkal, Parthasarathi Mandir Bangalore, Varadendra Balakashram at Ambalamedu in Kerala.

Lastly I have to say that in Bharat many a Sanyasin, Madhadipathis did not come forward to raise a Memorial temple to Veda Vyasa at Kalpi the place of birth of Veda Vyasa and they did not build a Memorial temple there for Vyasa. Sitting on the lap of his mother Satyavati Bala Veda Vyasa after 5000 years of his birth a Memorial temple was built to Bala Veda Vyasa at the place where he was born at Kalpi by Kashi Math Samsthan Madadhipathi Srimad Sudheendra Tirtha Swami and as such it is to be considered that **Srimad Sudheendra Tirtha Swami of Sri Kashi Math Samsthan is great among ascetics.**

APPENDIX

List of Satakams in Konkani written on 14 eminent personalities by N. Purushothama Mallaya

1. Manjeshwar Govinda Pai Satakam - poem in 100 verses to commemorate the 100th Birth day of the late Manjeshwar Govinda Pai, poet laureate in Kannada - 1984
2. Smt. N. M. Saraswathi Bai Satakam - poem in 100 verses on Saraswathi Bai the first woman teacher in Kerala - 1994
3. Dr. Sunitikumar Chatterjee Satakam - 1996
4. Dr. T. M. A. Pai Satakam - Padmasri Awardee and Architect of Manipal - 1999
5. Dasagranthi Hari Ranga Bhat Satakam - 2003
6. Lokha Vikhyata Dr. Narayana Venkateswara Mallaya Satakam - 2005
7. Punyatma Doordarshi Ammembel Subha Rao Pai Satakam - 2005
8. Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006
9. Kerala Vikhyata Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007
10. Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009
11. Konkani Prathiba Vishista Dhanagrapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011
12. Konkani Yodha Ithihasa Lekhak Narayana Purushothama Mallaya Laghu Athmacharitra Satakam - 2012
13. Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam - 2015
14. Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeevacharitra Satakam - 2016

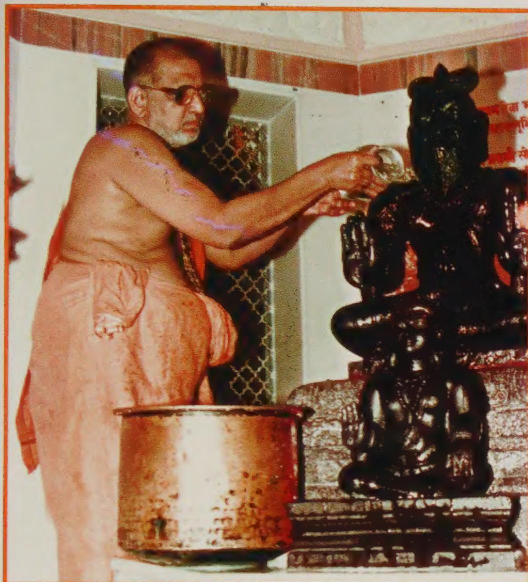
ACKNOWLEDGEMENT

Names of persons that made contributions towards publication of the book titled "Vrindavanastha Kasimadadhipathy Srimad Sudhindra Tirtha Swami Divya Charitam Satakam", a poem in 100 verses in Konkani with English translation.

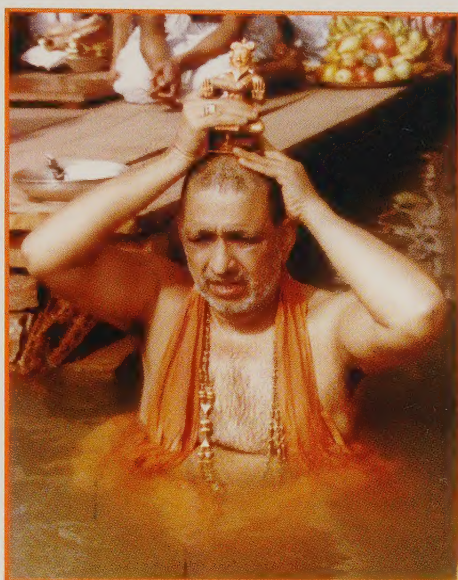
Name	Amount
Sri Rajeev Mohandas M/s. Venkatesh Naik Mohandas & Sons, Venkatesh, Palayam Road, Calicut - 673 001	Rs. 10,000.00
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OTHER LITERARY WORKS IN KONKANI

1. *Duragrahache Phal (Short Story) - 1966*
2. *Konkani Ek Swatantra Bhas (Essay) - 1967*
3. *Konkani Lok Geet - 1976*
4. *Konkaniyalo Manniyo - 1978*
5. *Karshakarude Pattu (Song of the peasants) Written by Vallathol translated into Konkani in verses - 1978*
6. *Smarananjali (Poetry) - 1979*
7. *Adhyakshale Ullovoup - 1980*
8. *Njana Pana - Translation in Konkani verses of the Malayalam work of Poonthanam, one of the greatest poets of Bhakthi cult of Kerala (1547 - 1640 A.D.) - 1982*
9. *Govinda Pai Satakam - A Poem in hundred verses to commemorate the 100th Birth Day of the Late Rashtrakavi Manjeshwar Govinda Pai, Poet laureate in Kannada - 1984*
10. *Calcutta Nagari Varnana (Poem on City of Calcutta) - 1986*
11. *Pavunche Sthan Kalna (Poetry - Destination unknown - Ravindranath Tagore) Translated into Konkani in verses - 1987*
12. *Konkani Bhashechi Chalvaleechi Ethihasik Paschathal Keralanthu-1993*
13. *Saraswathi Bai Satakam-A Poem in hundred verses on Saraswathi Bai, The First Woman Teacher of Kerala - 1994*
14. *Dr. Sunithikumar Chatterjee Satakam - 1996*
15. *Konkani Lok Geet Samuchaya - 1998*
16. *Tirukkural - Tamil Classic written by Saint Tiruvalluvar translated into Konkani in verses, First part of the Third Book, 'On Love' - 1998*
17. *Dr. T. M. A. Pai Satakam - 1999*
18. *Tirukkural translated into Konkani in verses all the 1330 Couplets-2002*
19. *DasagranthiHari Ranga Bhat Satakam - 2003*
20. *Pancha Satakam - 2003*
21. *Lokha Vikhyatha Dr. Narayana Venkateswara Mallaya Satakam - 2005*
22. *Punnyatma Doordarshi Ammembal Subba Rao Pai Satakam - 2005*
23. *Viswa Vikhyata Justice V. R. Krishna Iyer Satakam - 2006*
24. *Kerala Vikhyatha Amulya Ratna Sahitya Kusalan M. Seshagiri Prabhu Satakam - 2007*
25. *Vedanta Bhushan Guruji Pandit Narayana Anantha Sarma Sastri Satakam - 2009*
26. *Dasa Satakam - 2009*
27. *Konkani Prathibha Vishista Dhanagarapathi Jana Sevaku Kalsanka Kamalaksha Pai Satakam - 2011*
28. *Konkani Yodha Ethihasa Lekhak Narayana Purushothama Mallaya Laghu Atmacharitra Satakam - 2012*
29. *Andikadavu Sasasti Devaraya Kamathi Aradhya Silalikhita Anandapuresha Venkatesha Satakam - 2015*
30. *Kashi Madam Varadendra Tirtha Swami Kochi Kotwal Devasthana Jeernodharaku Krishna Narayana Mallaya Laghu Jeevacharitra Satakam - 2016*



Performing Abhisek to Veda Vyasa and Suka Muni at Sri Vedavyasa Temple at Haridwar



Performing bath with Image of Veda Vyasa in the river Ganga at Haridwar



Poorvashram days while studying in the college at Ernakulam



Wearing of Turban in the Poorvashram Custom followed those days



Sri N. Purushothama Mallaya was born on 7th May 1929 at Cochin as the youngest son of the late K. Narayana Mallaya and Smt. N. M. Saraswathi Bai. He was referred to by Dr. Jose Pereira, Professor of Theology, Forden University, New York as the "the leader of the modern Konkani movement". On Mr. Mallaya the Indian Express, Cochin edition dated 28th July, 1990 under the caption "For Konkani" states "He is truly a living legend among the Konkani speaking people. Konkani language owes its present individual and independent identity to the crusading zeal of Mr. N. Purushothama Mallaya. It was he who upheld the dignity of the Konkani Language before the Mahajan Commission and persuaded it to give its historic verdict that Konkani is an independent language and not a dialect of Marathi. He is also acknowledged by the community as the one who was responsible for the Konkani language being recognised as an independent literary language of India, for awards by Sahitya Academy, New Delhi...." He played a pivotal role for inclusion of Konkani in the 8th Schedule of the Indian Constitution. He was the past President of All India Konkani Sahitya Parishad held at Bombay in 1980 Padmabhushan Dr. K. M. George, Trivandrum writes on Mallaya, "He delivered Konkani from its bondage (Lr. 16-10-02). Sri G. V. Mavalankar First Speaker of Lok Sabha referred him for his work as a Man of "National Outlook" (Lr. 16-1-55).

• To name only a few, he is the founder Secretary of Konkani Bhasha Prachar Sabha, Kochi; Founder Principal Sri Ramakrishna Technical Institute Kochi, Trustee, Dr. T. M. A. Pai Foundation Manipal, Hon: Director, Dr. T. M. A. Pai Institute of Konkani Studies & Research, Manipal; Preseident, G. S. B. Mahasabha Kerala; Trustee Vaikunta Baliga College of Law, Udupi; Member, Advisory Committee, Centre for Konkani Development Studies, Goa University. He was the Resource person in Konkani Selected by Sahitya Academy, New Delhi for the Literary Translators' Work-shop held at Trivandrum in 1987. Member, State Level Committee for Linguistic Minorities, Kerala.

He served as Member of the Advisory Board for Konkani, Sahitya Academy, N. Delhi; Member of Senate, M. G. University, Kottayam, Archives Advisory Committee, Kerala; Programme Advisory Committee, A.I.R. Trichur; Executive Member Bharat Bhavan Society, Govt. of Kerala; Expert/Advisor, Konkani U.P.S.C. New Delhi etc. He was honoured by conferring titles 'SARASWAT RATNA' and 'VISWA KONKANI VISHESHA RATNA'. Goa Konkani Akademi honoured him presenting Madhav Manjunath Shangag Konkani Bhasha Seva Jeevan Gaurav Purskar 2010. The Commissioner for Linguistic Minorities, Govt. of India felicitated him on 4-5-2008 for bringing Konkani in the 8th Schedule of Indian Constitution. H. H. Srimad Sudhindra Tirtha Swami of Kashi Math Samstan presented Prasasti Pathra at Mulki 1969. He was the recipient of Gold Medallion from H. H. Pope John Paul II. He was honoured at Panaji by Govt. of Goa appointed Shenoi Goembab 125th Birth Anniversary Mahotsav Samithi. Also he was recipient of Vinobha Nagari Puraskar, New Delhi, 2007 and recipient of Central Sahitya Academi Translation Prize 2008 for Thirukkural (Konkani). As an Historian, Journalist, Linguist, Epigraphist, Archivist, Educationalist, Social Worker, Folklorist, Senator, Teacher, Writer, Translator, Editor, Poet and Research Scholar he received praises for his work from Scholars both from India and abroad. Also conferred with titles "KONKANI PITHAMAHA AND EZHUTHACHAN OF KONKANI LANGUAGE".

Awarded PADMASRI by the PRESIDENT OF INDIA, 30-3-2015 at New Delhi.